بسم الله الرحمن الرحيم

Arabic Tutor

Volume 2

A Translation of

تسهيل الأدب في لسان العرب

popularly known as

عربي كا معلم

Typeset on Palatino 13 and Traditional Arabic 18 by Academy for Islamic Research, Madrasah In'āmiyyah, Camperdown, KwaZulu Natal, South Africa.

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من أحسن منكم أن يتكلم بالعربية فلا يتكلمن بالفارسية فإنه يورث النفاق (المستدرك على الصحيحين)

Sayyidunā Ibn Úmar ﷺ narrates that Rasūlullāh ﷺ said, "Whoever can speak Arabic correctly should not speak Persian because it creates hypocrisy."

(Mustadrak of Hākim)

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Contents

The first fifteen lessons were completed in Volume One. Volume Two begins with Lesson 16.

Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d

ط	t̲
ظ	z̲
عَ	á
عِ	í
عُ	ú
غ	gh
ف	f
ق	q
ك	k
ل	
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in this book are as follows:

ﷺ	(*Sallallāhu ‘alaihi wasallam*) May Allâh send blessings and salutations upon him - used for Nabî ﷺ
عليه السلام	(*Àlaihis salām*) Salutations upon him – used for all prophets
رضي الله عنه	(*Radiallāhu ‘anhu*) May Allâh be pleased with him – used for the Sahâbah رضي الله عنهم
جل جلاله	(*Jalla Jalāluhū*) The Sublime – used for Allâh جل جلاله
عز وجل	(*Àzza wa jall*) Allāh is full of glory and sublimity
(رحمه الله)	(*Rahimahullāh*) May Allâh have mercy on him – used for deceased saints and scholars

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام علي عبده ورسوله محمد وآله وأتباعه الي يوم الدين

Preface

It is only through the grace of the Almighty Allāh ﷻ that, in spite of my ill-health and unsuitable conditions that prevailed, I have been able to present the second volume of Arabic Tutor to the students of Arabic with changes and new additions. All praises are due to Him.

The first volume forms part of the syllabus of the fourth class in the high schools. Now, the second volume has been prepared for the fifth class.

Although the previous edition was well accepted by the scholars and intellectuals of the country, Bombay University and the Department of Education Sindh and several seminaries have included it in their syllabi, yet I had the desire to do whatever I could to simplify Arabic. There is no guarantee for life. Due to the lack of means, I could not achieve what I wanted to. Nevertheless, one should be grateful for whatever has been done. Now the benefit of

this book has increased manifold. All praises are due to Allāh ﷻ for that.

Very few additions of grammar rules have been made because the aim of this book is to learn the language and to understand the Qur'ān. However, there has been a considerable increase in the amount of examples, especially from the Qur'ān, dialogues and exercises, so that this can serve as an Arabic Reader to an extent.

It is not only a claim but an accepted reality that this series is the only one which can be called an excellent syllabus and the most beneficial one for high schools, Arabic seminaries and the students of Eastern languages.

Nonetheless, whatever I could do, I have done. Now it is the duty of those elders who have the control of the syllabi in their hands, to allow the students to benefit from this book. They can appreciate this service by looking at what has been said and not who said it. They can afford every Muslim student the opportunity of benefiting from it and thus be entitled to immense rewards. Our duty is to merely convey.

Servant of the best language
(Moulānā) Àbdus Sattār Khān

Lesson 16

The Categories of Triliteral Verbs

(أبواب الفعل الثلاثي المجرد)[1]

1. You have read about the perfect (الماضي) and imperfect (المضارع) verbs in lessons 14 and 15 of volume one. You have also learnt many verbs in the vocabulary lists, numbers 12 and 13. From there you may have understood that the second root letter (عين الكلمة)[2] of the roots of certain triliteral verbs (الثلاثي) of the (الماضي) perfect and (المضارع) imperfect is sometimes similar and sometimes different.

The verbs of the word (فَتْحٌ) are (فَتَحَ) and (يَفْتَحُ) where the (عين الكلمة) is (مَفْتُوْح)[3] in both cases.

In the word (كَرَمٌ), the (الماضي) - perfect tense is (كَرُمَ) while the (المضارع) is (يَكْرُمُ). That is, the (عين الكلمة) of both are

[1] The word (المجرد) means denuded. It refers to the first stem of the verb that contains only the root letters and is empty of any extra radicals.

[2] See Lesson 3.7.

[3] that is, having a fat<u>h</u>ah.

(مَضْمُوْم)[4].

In the word (حَسْبٌ), the (الماضي) - perfect tense is (حَسِبَ) while the (المضارع) - imperfect is (يَحْسِبُ). Therefore the (عين الكلمة) of both are (مَكْسُوْر)[5].

Now observe the following verbs:

- in the word (ضَرْبٌ), the (الماضي) is (ضَرَبَ) where the (عين الكلمة) has a fat<u>h</u>ah, while the (المضارع) is (يَضْرِبُ), where the (عين الكلمة) has a kasrah.

- in the word (نَصْرٌ), the (الماضي) is (نَصَرَ) where the (عين الكلمة) has a fat<u>h</u>ah, while the (المضارع) is (يَنْصُرُ), where the (عين الكلمة) has a <u>d</u>ammah.

- in the word (سَمْعٌ), the (الماضي) is (سَمِعَ) where the (عين الكلمة) has a kasrah, while the (المضارع) is (يَسْمَعُ), where the (عين الكلمة) has a fat<u>h</u>ah.

[4] having a <u>d</u>ammah.
[5] having a kasrah.

2. With regard to the (عين الكلمة) of the (الماضي) and (المضارع), the verbs of (الثلاثي المجرد) fall into six categories. In the terminology of Arabic Morphology, these categories are called (بَابٌ), the plural being (أَبْوَابٌ).

The six categories are as follows[6]:

←

الوزن		المضارع	الماضي	الأبواب
يَفْعِلُ مكسور العين	فَعَلَ مفتوح العين	يَضْرِبُ	ضَرَبَ	الباب الاول
يَفْعُلُ مضموم العين	فَعَلَ مفتوح العين	يَنْصُرُ	نَصَرَ	الباب الثاني
يَفْعَلُ مفتوح العين	فَعِلَ مكسور العين	يَسْمَعُ	سَمِعَ	الباب الثالث
يَفْعَلُ مفتوح العين	فَعَلَ مفتوح العين	يَفْتَحُ	فَتَحَ	الباب الرابع
يَفْعُلُ مضموم العين	فَعُلَ مضموم العين	يَكْرُمُ	كَرُمَ	الباب الخامس
يَفْعِلُ مكسور العين	فَعِلَ مكسور العين	يَحْسِبُ	حَسِبَ	الباب السادس

[6] Since Arabic is read from right to left, this table must be read in that direction. The arrow sign will be used as a guide to indicate the direction of the text.

3. Verbs more often belong to one of the first three categories. The verbs of the fourth category are slightly less, the fifth category even lesser and very few verbs belong to the sixth category.

4. When any word belongs to a particular category, it means that the harakah of the second radical will correspond to the (الماضي) and (المضارع) of that category. For example, if it is said that the word (غَسْلٌ - to wash) belongs to (باب ضرب), it means the (الماضي) is (غَسَلَ) and the (المضارع) is (يَغْسِلُ).

Note: In the Vocabulary Lists No. 14 and 15, the (الماضي) and (المضارع) tenses have been written. Look at the verbs and work out which category each verb belongs to.

5. It is essential to know which category every verb of (الثلاثي المجرد) belongs to so that the (الماضي), (المضارع) and the imperative (الأمر) can be correctly pronounced. It is for this reason that the (بَابٌ) of every verb is written next to a verb in the dictionaries. If the verb is from (باب ضرب), a (ض) is

written next to the verb.[7] If the verb is from (باب نصر), a (ن) is written next to the verb, if it is from (باب سمع), a (س) is inserted, if it is from (باب فتح), a (ف) is written, if it is from (باب كرم), a (ك) is inserted and if it is from (باب حسب), a (ح) is written. We will follow the same procedure in the future vocabulary lists.

In some modern dictionaries, a line with a harakah is inserted after the (الماضي) to indicate the harakah of the (المضارع), e.g.
(غَسَلَ ـِ), (نَصَرَ ـُ), (فَرِحَ ـَ).

Vocabulary List No. 14

Word	Meaning
حَصَلَ (ن)	to obtain
رَجَعَ (ض)	to return
رَزَقَ (ن)	to give, to sustain

[7] This applies to some dictionaries only. Others have their own methods of indicating the category of verbs.

رَقَدَ (ن)	to sleep
سَكَنَ (ن)	to live, to reside
شَكَرَ (ن)	to thank
آمِيْن	May it be so.
صَدَقَ (ن)	to speak the truth
قَرُبَ (ك)	to be near
لَعِبَ (س)	to play
مَرِضَ (س)	to be ill
هَزَمَ (ض)	to defeat
أَمَّا	as far as, as for
مِذْيَاعٌ	radio
قُبَيْلَ	just before
جَرِيْدَةٌ ، جَرَائِدُ	newspaper
بِرِطَانِيَّةٌ أو بَرِطَانِيَّا	Britain
حَظٌّ – حُظُوْظٌ	part, portion

دَارَيْنِ (تثنية دار)	the two worlds
ذُوْ	owner[8]
سَعَادَةٌ	bliss, success
سَعِيْدٌ – سُعَدَاءُ	fortunate
ظَنٌّ – ظُنُوْنٌ	thought
عَشَاءٌ – أَعْشِيَةٌ	supper, dinner
غَدَاءٌ – أَغْدِيَةٌ	lunch
فُطُوْرٌ	breakfast
فِيْ هٰذِهِ الْأَيَّامِ	nowadays, in these days
كَسْلَانٌ – كُسَالِي	lazy
مَجِيْدٌ	glorious
مُخَرِّبَةٌ	destructive
مَكْتَبَةٌ	library, bookshop, desk
نَحْوَ	towards
نِصْفٌ – أَنْصَافٌ	half
يَابَانُ	Japan

[8] See Lesson 11 in volume 1.

أَبَوَان	parents
مَيْدَانُ اللَّعَبِ	sports field
مُدْهِشٌ	astonishing

Exercise 15

(A) In the following sentences, the harakah of the perfect (الماضي) and imperfect tenses (المضارع) has not been written. Insert the correct harakah and read the sentences.
Read Note no. 5 of Lesson 2 in Volume One once again.

Answer	Question
كُلَّ يَوْمٍ أقرا جُزْءاً مِنْهُ لَكِن الْيَوْمَ مَا قرأت إِلاَّ نِصْفَ الْجُزْءِ	(1) كَمْ مِنَ الْقُرْآنِ تقرأ كُلَّ يَوْمٍ يَا خَلِيْلُ؟
لِأَنِّيْ مَا كتبت وَاجِبَات الْمَدْرَسَةِ فِي اللَّيْلِ فجلست أكتب صَبَاحًا	(2) لِمَاذَا؟
اَلْحَمْدُ لِلّه كُلَّ يَوْمٍ تحصل لِيْ جَمَاعَةُ الْفَجْرِ	(3) هَلْ حصلت لَكَ الْيَوْمَ جَمَاعَةُ الْفَجْرِ ؟
أشكرك يَا سَيِّدِيْ عَلَي حُسْنِ	(4) فَأَنْتَ ذُوْ حَظٍّ عَظِيْمٍ وَ اللهِ

يَا خَلِيْلُ	ظَنُّكَ أَمَّا جَمَاعَةُ الْفَجْرِ فَلَيْسَ بِاَمْرٍ كَبِيْرٍ إِلاَّ عَلَي الْكُسَالَي الَّذِيْنَ يَرْقُدُوْنَ فِي الْغَفْلَةِ

(5) صَدَقْتَ يَا وَلَدِيْ لَكِنْ لَيْسَ هَذَا إِلاَّ نَصِيْبُ السُّعَدَاءِ رَزَقَكَ اللهُ سَعَادَةَ الدَّارَيْنِ	آمِيْن وَ رَفَعَ اللهُ دَرَجَاتِ سَيِّدِيْ
(6) يَا خَلِيْلُ مَتَي تَذْهَبُ إِلَي الْمَدْرَسَةِ؟	أَنَا أَذْهَبُ بَعْدَ الْفُطُوْرِ
(7) وَ مَتَي تَاْكُلُوْنَ الْغَدَاءَ ؟	نَحْنُ نَاْكُلُ الْغَدَاءَ قَبْلَ الظُّهْرِ
(8) الْمَدْرَسَةُ قَرِيْبَةٌ أَمْ بَعِيْدَةٌ ؟	بَعدَتِ الْمَدْرَسَةُ نَحْوَ نِصْفِ مِيْلٍ
(9) هَلْ تَشْرَبُ الشَّايَ عِنْدَنَا ؟	عَلَي الرَّأْسِ وَالعَيْنِ لَكِنْ يَا سَيِّدِيْ أَنَا شَرَبْتُ الشَّايَ صَبَاحًا وَلاَ أَشْرَبُ بَعْدَ ذَلِكَ أَبَدًا
(10) مَنْ هَذَا الْوَلَدُ الصَّغِيْرُ	هَذَا وَلَدٌ يَسْكُنُ أَبَوَاهُ فِيْ جَارِنَا

مَعَكَ ؟	
(11) لَيْسَ هُوَ بِنَظِيْفٍ . أَلاَ يُغْسلُ وَجْهُهُ ؟	اَلْيَوْمَ مَرِضَتْ أُمُّهُ فَمَا غَسلَتْ وَجْهَهُ
(12) هَلْ تَلْعبُوْنَ كُلَّ يَوْمٍ بَعْدَ الْعَصْرِ ؟	نَعَمْ نَلْعبُ كُلَّ يَوْمٍ فِي الْمَيْدَانِ
(13) مَتَي تَرْجعُ مِنْ مَيْدَانِ اللَّعَبِ ؟	أَنَا أَرْجعُ قُبَيْلَ الْمَغْرِبِ
(14) فَمَاذَا تَفْعلُ ؟	بَعْدَ صَلاَةِ الْمَغْرِبِ نَأْكلُ الْعَشَاءَ وَنَسْمعُ أَخْبَارَ الْعَالَمِ فِي الْمذْيَاعِ
(15) مَاذَا سَمعْتَ الْبَارِحَةَ ؟	يَا سَيِّدِيْ سَمعْتُ خَبَرًا مُدْهِشًا
(16) وَ مَاذَاكَ ؟	سَمعْتُ أَنَّ الْيَابَانَ قَدْ هَزِمَت الْبِرْطَانِيَّة وَالْأَمْرِيْكَةَ فِيْ مَلاَيَا وَبَرْمَا وَقَدْ قَرِبَت الْآنَ مِنَ الْهِنْدِ
(17) صَدقْتَ يَا عَزِيْزِيْ هَكَذَا جَاءَتِ الْأَخْبَارُ فِي الْجَرَائِدِ أَيْضًا	حَفِظَنَا اللّٰهُ مِنْ شَرِّ هٰذِهِ الْحَرْبِ الْمُخَرِّبَة

(B) Translate the following sentences into Arabic

(1) O boys, how much do you read from the Qur'ān every day? We read one part of it daily but today we read half a part.
(2) Did you not learn the madrasah lessons at night? No, but we learnt them in the morning.
(3) O boys, when do you go to the madrasah? Nowadays, we go to the madrasah after breakfast.
(4) Is the madrasah far from your homes? Yes, the madrasah is approximately one mile from our houses.
(5) When do you return from the madrasah? We return from the madrasah a little before Zuhr.
(6) Do you obtain the Zuhr Salāh with congregation? Yes, all praises are due to Allāh, these days we obtain the Zuhr and Àsr Salāhs with congregation.
(7) How is that? Because the madrasah is only opened nowadays in the morning.
(8) Then what do you do after Zuhr? We sleep for one hour.
(9) O Ahmad, what do you do after Àsr? Sir, I go for a walk to the garden.
(10) Do you read the newspaper every day? By Allāh, every day I read the newspapers in the library.

Lesson 17

The Intransitive and Transitive Verbs and the Active and Passive Verbs

(الفعل اللازم والمتعدي والفعل المعروف والمجهول)

1. Verbs are of two types:
   - Intransitive (اللازم): one which is complete with the doer of the action, e.g. (كَرُمَ زَيْدٌ - Zaid became noble.) The intransitive verb does not have an object.
   - Transitive (المتعدي): one which requires both the doer and the object to complete the statement, e.g. (أَكَلَ زَيْدٌ خُبْزًا - Zaid ate bread.)

2. Most transitive verbs require one verb only but there are some verbs that require two objects, e.g. when it is said, (حَسِبَ زَيْدٌ بَكْرًا - Zaid thought that Bakr), the sentence is incomplete. What did he think of Bakr? When it is said, (حَسِبَ زَيْدٌ بَكْرًا غَنِيًّا - Zaid thought that Bakr was wealthy), the sentence becomes complete.

(عَلِمَ حَامِدٌ خَالِدًا صَالِحًا) – Hāmid knew that Khālid is pious.

Such verbs are called (اَلْمُتَعَدِّيْ اِلَي مَفْعُوْلَيْنِ) – transitive to two objects.

3. There are two types of transitive verbs:

- the active verb (المعروف): a verb that is related to the doer of the action and the doer is known, e.g. (ضَرَبَ حَامِدٌ خَالِدًا - Hāmid hit Khālid.) In this sentence, the doer of the verb (ضَرَبَ) is known.
- The passive verb (المجهول): a verb related to the object and the doer is not mentioned, e.g. (ضُرِبَ خَالِدٌ - Khālid was hit.) In this example, the doer is not mentioned at all. Therefore the verb (ضُرِبَ) is a passive verb.

4. The noun towards which the passive verb is related is called (نَائِبُ الْفَاعِلِ - the representative of the doer). It is (مَرْفُوْعٌ - in the nominative case) like the doer. In the sentence, (ضُرِبَ خَالِدٌ), the word, (خَالِدٌ) is the object in reality and should have been (منصوب - in the accusative case). However, due to the passive verb, it has taken the place of

the doer of the action and is therefore (مَرْفُوْع).

Note 1: The (نَائِبُ الْفَاعِلِ) is also called (مَفْعُولُ مَا لَمْ يُسَمَّ فَاعِلُهُ).

5. Those verbs that have two objects will also have two representatives of the doer. But both will not be (مَرْفُوْع). The second object will be (منصوب), e.g. (عُلِمَ خَالِدٌ صَالِحًا - Khālid was thought to be pious.)

Note 2: The method of constructing the (الماضي) passive and imperfect passive tense was discussed in Lessons 14 and 15 of Volume One.

6. An intransitive verb is generally used in the active tense. However, by adding a particle to a subsequent noun, it can become transitive. In such a situation, the intransitive verb can be used in the passive tense, e.g.
(ذَهَبَ خَالِدٌ بِزَيْدٍ - Khālid took Zaid.)

Here the verb (ذَهَبَ) has become transitive. The passive form will be: (ذُهِبَ بِزَيْدٍ - Zaid was taken.)

Similarly, the passive form of the sentence (جَاءَ حَامِدٌ بِكِتَابٍ - Hāmid brought a book) will be (جِيْئَ بِكِتَابٍ - A book was

brought).

Note 3: Although the verb (جَاءَ - to come) is intransitive, it is used like a transitive verb: (جَاءَنِيْ مَكْتُوْبٌ - A letter reached me).
(جَاءَكُمْ رَسُوْلٌ - A messenger came to you.)
Sometimes the particle (إِلَي) is used after it, e.g. (جَاءَ إِلَيْكَ مَكْتُوْبٌ - A letter came to you).

The verb (دَخَلَ - to enter) is intransitive. An adverb succeeds it, that is, a noun showing place or time. Generally there is no need to attach the particle (فِيْ) to it, e.g. (دَخَلَ زَيْدُنِ الْمَسْجِدَ صَبَاحًا - Zaid entered the musjid in the morning). The words (الْمَسْجِدَ) and (صَبَاحًا) are called (مفعول فيه) which are normally words denoting place or time and they are (منصوب). The details will follow in Volume Four.

Vocabulary List No. 15

Word	Meaning
أَرُزٌّ	rice
جَانِبٌ	side
اَلْحَدِيْقَةُ الْمَلَكِيَّةُ	the royal garden
رَكِبَ (س)	to mount
سَمَكٌ – حُوْتٌ	fish
صَدْرٌ ، صُدُوْرٌ	chest, heart
طَاوُلَةٌ	table
طِفْلٌ ، أَطْفَالٌ	child
عَرَبَةٌ	carriage, vehicle
عَرْبَجِيٌّ	coachman, cabman
عَسْكَرِيٌّ	soldier, policeman
فَارِسِيَّةٌ	Persian
لَمَّا	when
سِنْغَافُوْرَ	Singapore
لِيْـــبِيَا	Libya

مُحَارَبَةٌ	war
نَاسٌ	people
نَهَضَ (ف)	to rise
وَاجِبَاتُ الْمَدْرَسَةِ	assignment, task

Exercise No. 16

(A) Change the active verbs into passive ones and vice versa in the following sentences.

Note 4: When you want to change the active into the passive, delete the doer and replace it with the object which will now be (مرفوع).

Example: (ضَرَبَ حَامِدٌ كَلْبًا - Hāmid hit a dog.) will change to (ضُرِبَ كَلْبٌ - A dog was hit).

(أَكَلَتْ مَرْيَمُ خُبْزَيْنِ - Maryam ate two breads) will change to (أُكِلَ خُبْزَانِ - Two breads were eaten).

If you want to change the passive into the active, insert a doer, change the (نائب الفاعل) to the object and render it

(منصوب).

Example: (قُتِلَ سَارِقٌ - A thief was killed) will change to (قَتَلَ رَجُلٌ سَارِقًا - A man killed a thief) or (قَتَلْتُ سَارِقًا – I killed a thief) etc.

(1) شَرِبَ الطِّفْلُ لَبَنًا

(2) طَلَبَ أَخُوْ حَامِدٍ أَبَاكَ

(3) أَكَلْنَا الْيَوْمَ السَّمَكَ وَالْأَرُزَّ

(4) أَرْسَلَ أَبُوْ حَامِدٍ أَخَاهُ إِلَي مِصْرَ

(5) هَلْ تَفْهَمُ أُخْتُكَ الْفَارِسِيَّةَ ؟

(6) قَتَلَ عَسْكَرِيٌّ أَبَاهُ فِيْ مُحَارَبَةِ سِنْغَافُوْرَ

(7) قُتِلَ أَسَدٌ كَبِيْرٌ

(8) طُلِبَ أَبُوْكَ فِي الدِّيْوَانِ

(9) هَلْ فُتِحَ بَابَا الْمَدْرَسَةِ ؟

(10) نَعَمْ فَتَحَ الْبَوَّابُ بَابَيِ الْمَدْرَسَةِ

(11) قُتِلَ أَبُوْ هَذَا الْوَلَدِ فِيْ مُحَارَبَةِ لِيْــبِيَا

(12) هَلْ يُفْهَمُ اللِّسَانُ الْهِنْدِيُّ فِيْ مَكَّةَ ؟

(13) بُعِثَ أَخُوْهُ إِلَي حَيْدَرَآبَادَ

(14) سَيُهْزَمُ الْكُفَّارُ

(15) قَتَلَ دَاوُدُ جَالُوْتَ

(16) حَسِبْتُ أَخَاكَ صَالِحًا

(B) Translate the following sentences into English.

(1) جَاءَ الْعَرْبَجِيُّ بِالْعَرَبَةِ ، هَلْ تَرْكَبُ الْعَرَبَةَ وَتَذْهَبُ إِلَي الْحَدِيْقَةِ الْمَلَكِيَّةِ ؟

(2) جَاءَنِيْ مَكْتُوْبٌ مِنْ دِهْلِيْ أَرْسَلَهُ صَدِيْقِيْ خَالِدٌ

(3) لَمَّا دَخَلْتُ حُجْرَتَكَ رَأَيْتُ أَخَاكَ الصَّغِيْرَ جَالِسًا عَلَي الْكُرْسِيِّ أَمَامَ الطَّاوُلَةِ يَكْتُبُ وَاجِبَاتِ الْمَدْرَسَةِ فَجَلَسْتُ بِجَانِبٍ عَلَي كُرْسِيٍّ وَجَاءَ لِيْ بِالْقَهْوَةِ

(4) دَخَلْنَا عَلَي أَمِيْرِ الْبَلْدَةِ فِيْ قَصْرِهِ لِأَمْرٍ ضَرُوْرِيٍّ فَوَجَدْنَاهُ يَأْكُلُ الطَّعَامَ فَنَهَضَ قَائِمًا عَلَي الْأَقْدَامِ وَطَلَبَنَا عَلَي الطَّعَامِ لَكِنْ مَا أَكَلْنَا ثُمَّ جِيْءَ لَنَا بِالشَّايِ فَشَرِبْنَاهُ

(5) لَقَدْ جَاءَكُمْ رَسُوْلٌ مِنْ أَنْفُسِكُمْ

(6) يَاأَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُوْرِ وَ هُدًي وَ رَحْمَةٌ لِلْمُؤْمِنِيْنَ

(C) Translate into Arabic.

(1) A man killed a big lion.
(2) I called Hāmid's brother.
(3) My sister ate the fish and the rice.
(4) Ahmad regarded Mahmūd as being pious.
(5) This girl's brother was killed in the war of Japan.
(6) My father sent me to Hyderabad.
(7) Is the Arabic language understood in Bombay?
(8) A letter came to me from my brother.
(9) I will write its answer tomorrow.

(D) The following sentences are complete. Ponder over each sentence, determine the active and passive verbs and then insert the correct (اعراب) accordingly.

(1) قتل أسد شاة
(2) قتلت شاة
(3) شرب رشيدن القهوة
(4) شربت القهوة
(5) الله يعلم ما في صدوركم
(6) حسب زيد رشيدا غنيا
(7) حسب رشيد غنيا

(8) طلبت أخاك

(9) طلب أخوك

(10) بعثت غلامي إلي السوق

(11) بعثت إلي السوق

(12) هل أنت تقرأ هذا الكتاب في المدرسة ؟

(13) هل يقرأ هذا الكتاب في المدرسة ؟

(14) هو يسئل ولا يسئل

Lesson 18

Changes in the Verb due to the Doer

1. When a verb precedes the (فاعل), it will always be singular, whether the (فاعل) is singular, dual or plural. However, it will correspond to the (فاعل) in gender.

Examples:

Plural	Dual	Singular
كَتَبَ الْمُعَلِّمُوْنَ	كَتَبَ الْمُعَلِّمَانِ	كَتَبَ الْمُعَلِّمُ
كَتَبَتِ الْمُعَلِّمَاتُ	كَتَبَتِ الْمُعَلِّمَتَانِ	كَتَبَتِ الْمُعَلِّمَةُ

However, if the (فاعل) is a broken plural and a non-intelligent being (غير عاقل), whether masculine or feminine, the verb is generally singular feminine in both cases.

Examples:

(جَاءَتِ الْجِمَالُ) – The (male) camels came.

(ذَهَبَتِ النُّوْقُ) – The (female) camels went.

Note 1: The word (جِمَالٌ) is the broken plural of (جَمَلٌ) while

(نُوْقٌ) is the broken plural of (نَاقَةٌ).

If the (فاعل) is a broken plural of an intelligent being, whether masculine or feminine, the verb can either be used masculine or feminine.
Examples:

Analysis	Feminine Verb	Masculine Verb
The (فاعل) is masculine.	قَالَت الرِّجَالُ	قَالَ الرِّجَالُ
The (فاعل) is feminine.	قَالَتْ نِسْوَةٌ	قَالَ نِسْوَةٌ

Similarly, if the (فاعل) is a collective noun (اسم جمع)[9] or it is (مؤنث غير حقيقي)[10], both forms are permissible.

[9] See Terminology in Volume One.
[10] A word that does not have a living masculine opposite.

Examples:

←

Analysis	Feminine Verb	Masculine Verb
The (فاعل) is (اسم جمع)	حَضَرَتِ الْقَوْمُ	حَضَرَ الْقَوْمُ
The (فاعل) is (مؤنث غير حقيقي).	طَلَعَتِ الشَّمْسُ	طَلَعَ الشَّمْسُ

2. If the (فاعل) is mentioned before the verb, the verb and the (فاعل) must correspond.

Examples:

←

Feminine	Masculine	Number
اَلْمُعَلِّمَةُ كَتَبَتْ	اَلْمُعَلِّمُ كَتَبَ	**Singular**
اَلْمُعَلِّمَتَانِ كَتَبَتَا	اَلْمُعَلِّمَانِ كَتَبَا	**Dual**
اَلْمُعَلِّمَاتُ كَتَبْنَ	اَلْمُعَلِّمُوْنَ كَتَبُوْا	**Plural**

Similarly, the sentence (حَضَرَ الْمُعَلِّمُوْنَ وَذَهَبُوْا - The teachers were present and went away), has two verbs. The first one is singular and the second is plural. The word (اَلْمُعَلِّمُوْنَ) is the (فاعل) of both verbs, succeeding the first verb and

preceding the second. Therefore, the first verb is singular and the second is plural.

Note 2: This rule could be understood in another way. When the (فاعل) precedes the verb in a sentence, it is not called the (فاعل) in Arabic Grammar but is the subject (مبتدا) while the verb becomes its predicate (خبر). The (مبتدا) and (خبر) form a (جملة اسمية). It will not be a (جملة فعلية).

The analysis of the sentence (الْمُعَلِّمُ كَتَبَ) will be as follows: The word (الْمُعَلِّمُ) is the subject (مبتدا). The verb (كَتَبَ) has a hidden pronoun (هُوَ) which is the (فاعل). The verb with its (فاعل) become a (جملة فعلية) and then forms the (خبر). The (مبتدا) and (خبر) constitute a (جملة اسمية).

You learnt in Lesson 6 that the predicate must correspond with the subject in number and gender. Accordingly, in such sentences, the verb which is the predicate corresponds with the visible (فاعل) which is the subject. But when the subject is the plural of a non-intelligent being, the verb will be singular feminine, according to the normal rule of (جملة

اسمية), e.g. (اَلْأَشْجَارُ نَبَتَتْ) – The trees grew.

Hopefully you have understood the corresponding of the verb and the (فاعل). Carefully read the exercise that is to follow.

Vocabulary List No. 16

Word	Meaning
بَذَلَ (ن)	to spend
زَرَعَ (ف)	to sow
سَأَلَ (ف)	to ask, to question
شَكَرَ (ن)	to thank
طَلَعَ (ن)	to rise
قَدِمَ (س)	to come
قَصَّ (ن)	to narrate a story
قَصَدَ (ض)	to intend, to proceed
مَنَحَ (ف)	to grant, to award
وَجَدَ يَجِدُ	to find

أَبَوَان	parents
أَلْفٌ ، أُلُوْفٌ	thousand
إِعَانَةٌ	help
جَائِزَةٌ	prize
حَالاً	immediately
دَخْلٌ	income
رُؤْيَةٌ	sight, meeting
شِتَاءٌ	winter
شَهَادَةٌ	testimony, evidence, certificate
صَيْفٌ	summer
طِبٌّ	medical science
طِبَابَةٌ	medical profession
عُضْوٌ ، أَعْضَاءٌ	limb, member
فَائِقَةٌ	superior, first-rate
فَاكِهَةٌ ، فَوَاكِهُ	fruit
قُدُوْمٌ	to come, to arrive
قَرْيَةٌ ، قُرًى	village

مَسْكَنٌ ، مَسَاكِنُ	house, dwelling
وَفْدٌ ، وُفُوْدٌ	delegation

Exercise No. 17

Note 3: The important words will be typed in bold. Make a careful note of these words. The future lessons will also be done in the same manner.

Note 4: Note in the following exercise that when the verb precedes the (فاعل), it will always be singular and when it succeeds it, the verb and the (فاعل) will correspond.

(1) **طَلَعَ** الرِّجَالُ الْجَبَلَ فِي الصَّيْفِ ثُمَّ **نَزَلُوْا** فِي الشِّتَاءِ **وَدَخَلُوْا** مَسَاكِنَهُمْ

(2) **قَصَدَ** الشَّامَ أَحْمَدُ وَخَادِمُهُ **فَدَخَلاَهَا وَوَجَدَا** أَهْلَهَا مِنَ الشُّرَفَاءِ

(3) **نَجَحَ** الأَوْلاَدُ فِي الْإِمْتِحَانِ **وَمُنِحُوْا** جَائِزَةً

(4) **نَجَحَتِ** الْبِنْتَانِ فِيْ عِلْمِ الطِّبِّ **وَحَصَلَتَا** الشَّهَادَةَ الْفَائِقَةَ **فَفَرِحَ** أَبَوَاهُمَا فَرَحًا شَدِيْدًا **وَبَذَلاَ** أَمْوَالاً كَثِيْرَةً عَلَي الْفُقَرَاءِ مِنْ طَلَبَةِ الْعِلْمِ

(5) **جَاءَ** رَجُلاَن عِنْدِيْ صَبَاحًا **فَجَلَسَا وَشَرِبَا** الْقَهْوَةَ ثُمَّ بَعْدَ الظُّهْرِ **قَدِمَ** وَفْدٌ فِيْهِ عَشْرَةُ رِجَالٍ مِنْ شُرَفَاءِ دِهْلِيْ **وَطَلَبُوْا** مِنِّيْ إِعَانَةً لِلْمَدْرَسَةِ الطِّبِّيَّةِ **فَذَهَبْتُ** بِهِمْ إِلَي صَدِيْقِيْ أَحْمَدَ أَمِيْرِ الْبَلْدَة فَلَمَّا **بَلَغْنَا** عِنْدَ قَصْرِهِ **نَظَرَ** إِلَيْنَا مِنَ الْغُرْفَة **وَنَزَلَ** حَالاً **وَذَهَبَ** بِنَا دَاخِلَ الْقَصْرِ **وَأَجْلَسَنَا** عَلَي الْكَرَاسِيِّ الْمُزَيَّنَة ثُمَّ **جَاءَتْ** خُدَّامُهُ بِالْفَوَاكِهِ فَلَمَّا **أَكَلْنَاهَا جَاءُوْا** بِالشَّايِ وَ الْقَهْوَةَ **فَشَرِبْتُ** الشَّايَ **وَشَرِبَ** أَعْضَاءُ الْوَفْدِ الْقَهْوَةَ ثَمَّ **سَأَلَ** الْأَمِيْرُ عَنْ سَبَبِ قُدُوْمِنَا **فَقَصَصْتُ** عَلَيْهِ الْقِصَّةَ **فَمَنَحَ** لِلْمَدْرَسَةِ أَلْفَ رُبِيَّةٍ حَالاً **وَقَطَعَ** لَهَا مَزْرَعَةً **يَبْلُغُ** دَخْلُهَا نَحْوَ أَلْفِ رُبِيَّةٍ سَنَوِيًّا **فَشَكَرْنَاهُ** عَلَي ذٰلِكَ شُكْرًا كَثِيْرًا **وَرَجَعْنَا** إِلَي دِهْلِيْ.

(B) Fill in the blanks:

(1) ________رَجُلاَن وَجَلَسَا

(2) قَرَءَ ______وَخَلِيْلٌ دَرْسَهُمَا ثُمَّ ______إِلَي الْبَيْتِ

(3) جَاءَتِ النِّسَاءُ وَ ______عَلَي الْفَرْشِ

(4) اَلْبَنَاتُ يَقْرَأْنَ ________

(5) ____يَقْرَءُوْنَ ____ نَافِعًا

(6) إِخْوَانِيْ ___ اللَّحْمَ وَالْخُبْزَ

(7) أَخَوَاتُ أَحْمَدَ ____إِلَي الْمَدْرَسَةِ

(8) ___ الْمُعَلِّمَاتُ فِي الْمَدْرَسَةِ وَ____عَلَي الْكَرَاسِيِّ

(9) مَتَي____ أُخْتُكَ إِلَي الْمَدْرَسَةِ

(10) هَلْ __ مَعَنَا إِلَي___ بَعْدَ الْعَصْرِ

(11) مَتَي __ الْأُمَرَاءُ الْجَبَلَ وَ مَتَي __ مِنَ الْجَبَلِ

(12) هَلْ إِخْوَانُكَ ____مِنَ الدَّارِ أَمْ أَخَوَاتُكَ___مِنْهَا

(13) مَنْ__ الدَّارَ وَ مَنْ ___مِنْهَا

(14) كَمْ وَلَدًا ___ فِي الْإِمْتِحَانِ السَّنَوِيِّ

(C) Translate into Arabic:

(1) The boys ate breakfast and then went to the madrasah.
(2) The two boys were successful in the examination of medical science and they were awarded a certificate and a prize.
(3) Did your sisters go to the madrasah?
(4) No sir, they did not go till now. Now they will eat lunch and then go to the madrasah.
(5) Three noble women came to me from a village and sought help from me for the girls' madrasah. I gave

them fifty rupees. They thanked me and went away to their village.

Test No. 9

(1) How many categories (أبواب) of verbs are there in (ثلاثي مجرد)?

(2) When a verb belongs to a particular (باب), what does it mean?

(3) What do you obtain by recognizing the (باب) of a verb?

(4) To which categories (أبواب) do the following verbs belong: (ركب), (دخل), (كتب), (أكل), (فهم), (نَهض), (بعث), (ذهب), (قرب), (شكر) and (حصل)?

(5) What is a transitive verb and an intransitive verb?

(6) From the above-mentioned verbs (in no. 4), which verbs are intransitive and which ones are transitive?

(7) Define (فعل معروف) and (فعل مجهول).

(8) In a sentence, how can an active verb be converted to a passive one and vice versa? Provide an explanation with examples.

(9) Why is the passive tense not formed from an

intransitive verb?

(10) Can the passive tense ever be formed from an intransitive verb?

(11) If the doer succeeds the verb in a sentence, what effect does the gender and number of the doer have on the verb?

(12) If the doer precedes the verb in a sentence, what changes occur in the verb due to the differences in the doer?

Lesson 19

The Different Types of the Perfect Tense

(1) The Recent Past Tense or Past Perfect Tense (الماضي القريب)

By adding the particle (قَدْ), the meaning of the recent past tense is most often created, e.g.
(قَدْ ذَهَبَ زَيْدٌ إِلَي السُّوْقِ) – Zaid just went to the market or Zaid has gone to the market.

(2) The Far Past Tense or Pluperfect Tense (الماضي البعيد)

The far past tense is formed by inserting the word (كَانَ) before the (الماضي), e.g.
(كَانَ ذَهَبَ) – He had gone.

(3) The Past Continuous Tense or Past Habitual Tense (الماضي الإستمراري)

The past continuous or habitual tense is formed by inserting the word (كَانَ) before the imperfect (فعل مضارع), e.g. (كَانَ يَكْتُبُ أَحْمَدُ دُرُوْسَهُ) – Ahmad was writing his lessons or he used to write his lessons.

Note 1: The word (كَانَ) is a verb of the perfect tense (الماضي) from the verbal noun (كَوْنٌ - to be). Its paradigm is like other verbs:

كَانَ كَانَا كَانُوْا كَانَتْ كَانَتَا كُنَّ كُنْتَ كُنْتُمَا كُنْتُمْ كُنْتِ كُنْتُمَا كُنْتُنَّ كُنْتُ كُنَّا

Note 2: Whichever word-form (صيغة) of the far past or past continuous you intend to construct, use the same word-form from the above paradigm and add it to the same word-form of the (الماضي) or (المضارع) tense. You will understand this well from the following paradigm.

الفعل الماضي البعيد

Meaning	Person	Gender	Word-Form	Verb
He had written	3rd person	masc.	singular	كَانَ كَتَبَ
They 2 had written			dual	كَانَا كَتَبَا
They had written			plural	كَانُوْا كَتَبُوْا
She had written		fem.	singular	كَانَتْ كَتَبَتْ
They 2 f. had written			dual	كَانَتَا كَتَبَتَا
They f. had written			plural	كُنَّ كَتَبْنَ
You had written	2nd person	masc.	singular	كُنْتَ كَتَبْتَ
You 2 had written			dual	كُنْتُمَا كَتَبْتُمَا
You had written			plural	كُنْتُمْ كَتَبْتُمْ
You f. had written		fem.	singular	كُنْتِ كَتَبْتِ
You 2 f. had written			dual	كُنْتُمَا كَتَبْتُمَا
You f. had written			plural	كُنْتُنَّ كَتَبْتُنَّ
I had written	1st person	m/f	singular	كُنْتُ كَتَبْتُ
We had written			dual/ plural	كُنَّا كَتَبْنَا

الفعل الماضي الإستمراري

Meaning	Person	Gender	Word-Form	Verb
He was writing	3rd person	masc.	singular	كَانَ يَكْتُبُ
They 2 were writing			dual	كَانَا يَكْتُبَانِ
They were writing			plural	كَانُوْا يَكْتُبُوْنَ
She was writing		fem.	singular	كَانَتْ تَكْتُبُ
They 2 f. were writing			dual	كَانَتَا تَكْتُبَانِ
They f. were writing			plural	كُنَّ يَكْتُبْنَ
You were writing	2nd person	masc.	singular	كُنْتَ تَكْتُبُ
You 2 were writing			dual	كُنْتُمَا تَكْتُبَانِ
You were writing			plural	كُنْتُمْ تَكْتُبُوْنَ
You f. were writing		fem.	singular	كُنْتِ تَكْتُبِيْنَ
You 2 f. were writing			dual	كُنْتُمَا تَكْتُبَانِ
You f. were writing			plural	كُنْتُنَّ تَكْتُبْنَ
I was writing	1st person	m/f	singular	كُنْتُ أَكْتُبُ
We were writing			dual/ plural	كُنَّا نَكْتُبُ

Note 3: The (المضارع) of (كَانَ) is (يَكُوْنُ). The paradigm will be as follows:

الفعل المضارع : يكون

Meaning	Person	Gender	Word-Form	Verb
He was	3rd person	masc.	singular	يَكُوْنُ
They 2 were			dual	يَكُوْنَانِ
They were			plural	يَكُوْنُوْنَ
She was		fem.	singular	تَكُوْنُ
They 2 f. were			dual	تَكُوْنَانِ
They f. were			plural	يَكُنَّ
You were	2nd person	masc.	singular	تَكُوْنُ
You 2 were			dual	تَكُوْنَانِ
You were			plural	تَكُوْنُوْنَ
You f. were		fem.	singular	تَكُوْنِيْنَ
You 2 f. were			dual	تَكُوْنَانِ
You f. were			plural	تَكُنَّ
I was	1st person	m/f	singular	أَكُوْنُ
We were			dual/ plural	نَكُوْنُ

(4) The Doubtful Past Tense (الماضي الشَّكِّيْ)

By inserting the word (لَعَلَّ - perhaps) before the (الماضي) - perfect tense, the doubtful perfect tense is formed, e.g.
(لَعَلَّ زَيْدًا ذَهَبَ إِلَي الْمَسْجِدِ) – Perhaps Zaid went to the musjid.

The word (يَكُوْنُ) can also create the doubtful perfect meaning, e.g. (يَكُوْنُ زَيْدٌ ذَهَبَ) – Zaid may have went.

Note 4: The word (لَعَلَّ) does not appear before a verb. It is succeeded by a noun which is (منصوب) or by a pronoun (ضمير).

(5) The Perfect Desirous Tense or Conditional Perfect Tense (الماضي التمني أو الماضي الشرطيّ)

The meaning of the conditional perfect tense is created by adding the word (لَوْ - if, would that) to the (الماضي), e.g.
(لَوْ زَرَعْتَ لَحَصَدْتَ) – Had you sown, you would have

harvested.

Note 5: The (ل) in the word (لَحَصَدْتَ) has the meaning of 'certainly' or 'surely'. This (ل) is inserted in the response to the conditional sentence beginning with (لَوْ). Sometimes it is not inserted.

For the perfect conditional tense, sometimes (كَانَ) or any of its other word-forms is inserted after (لَوْ). The (الماضي) or the (المضارع) tense can be used after it. There is a slight difference in meaning.

Examples:

(لَوْ كُنْتَ زَرَعْتَ لَحَصَدْتَ) – If you had sown, you would have certainly harvested, or 'Had you sown, you would have harvested'.

(لَوْ كُنْتَ تَحْفَظُ دُرُوْسَكَ نَجَحْتَ) – If you had been learning your lessons, you would have succeeded, or 'Had you been learning your lessons, you would have succeeded'.

By inserting the word (لَيْتَمَا) or (لَيْتَ), the desirous perfect

tense is created, e.g.
(لَيْتَمَا نَجَحْتُ) – How I wish I succeeded.
(لَيْتَ زَيْدًا نَجَحَ) – Would that Zaid was successful.

Note 6: Like (لَعَلَّ), the word (لَيْتَ) also appears before a noun or a pronoun and renders it (نصب).

6. Also remember that the word (كَانَ) or its derivatives most often appear before a nominal sentence. The predicate will then be in the accusative case (حالة النصب).
Examples:

(كَانَ رَشِيْدٌ جَالِسًا) – Rashīd was sitting.

(كَانَتِ الْأَوْلاَدُ قَائِمِيْنَ) – The boys were standing.

Note 7: You have read the paradigms of (كَانَ) and (يَكُوْنُ). Conjugate the verb (قَالَ يَقُوْلُ) in a similar manner because you will be able to form more sentences with the aid of this paradigm.

Vocabulary List No. 17

Word	Meaning
بَذَلَ الْجُهْدَ (ن)	to strive, to take pains
جَهِلَ (س)	to be ignorant
سَمَحَ (ف)	to overlook, to permit
صَدَقَ (ن)	to speak the truth
عَذَرَ (ض)	to excuse
عَذَلَ (ض)	to reproach
عَقَلَ (ض)	to understand
غَضِبَ (س)	to be angry
فَازَ يَفُوْزُ*	to succeed, to achieve
لَبِثَ (س)	to stay, remain
نَقَصَ (ن)	to decrease
وَعَظَ يَعِظُ	to advise
اَلْأَزْهَرُ	Al-Azhar University
تُرَابٌ	sand
جُهْدٌ	effort

حَقْلٌ ، حُقُوْلٌ	field
خَاتَمٌ	seal, final
سَعِيْرٌ	fire, hell
صَاحِبٌ ، أَصْحَابٌ	companion
ضَيْفٌ ، ضُيُوْفٌ	guest
ضَاحِيَةٌ	outskirts
عَلِيْمٌ	knower
عَلاَّمٌ	very learned
غُرْفَةٌ ، غُرَفٌ	room, upper storey
غَيْبٌ ، غُيُوْبٌ	unseen
قُبَيْلَ	just before
كِتَابٌ حَفِيْظٌ	protecting book
لاَ بَأْسَ	no harm
مَقَالَةٌ	statement
نَاجِحٌ	successful

* The paradigm of (فَازَ يَفُوْزُ) is the same as (كَانَ).

Exercise No. 18

(A) Translate the following sentences into English. The words in bold are particularly connected to this lesson.

←

ANSWER	QUESTION
هُوَ **قَدْ خَرَجَ** الآنَ إِلَي الضَّاحِيَةِ	(1) هَلْ أَخُوْكَ فِي الْبَيْتِ ؟
لَعَلَّهُ ذَهَبَ إِلَي الْحَقْلِ	(2) وَأَيْنَ أَبُوْكَ ؟
قَدْ قَرَأْتُ الدَّرْسَ التَّاسِعَ عَشَرَ وَ سَوْفَ أَقْرَأُ الدَّرْسَ الْعِشْرِيْنَ غَدًا	(3) أَيَّ دَرْسٍ **قَرَأْتَ** الْيَوْمَ ؟
يَا سَيِّدِيْ **كُنْتُ أَقْرَأُ** الْجَرِيْدَةَ	(4) يُوْسُفُ ! **مَا كُنْتَ تَقْرَأُ** الْبَارِحَةَ ؟
هُنَاكَ حَدِيْقَةٌ لَنَا فَذَهَبْتُ وَرَأَيْتُ أَحْوَالَهَا	(5) لِمَ **كُنْتَ ذَهَبْتَ** إِلَي تِلْكَ الْقَرْيَةِ ؟
نَعَمْ **كُنَّا نَنْظُرُ** مِنَ الْغُرْفَةِ	(6) هَلْ **كُنْتُمْ تَنْظُرُوْنَ** إِلَيْنَا ؟
هِيَ **مَا كَانَتْ حَفِظَتْ** دُرُوْسَهَا	(7) يَا زَيْدُ لِمَ **غَضِبَتْ** عَلَي أُخْتِكَ الْمُعَلِّمَةُ ؟

(8) هَلْ أَنْتَ **تَحْفَظُ** كُلَّ يَوْمٍ دَرْسَكَ ؟	يَا أَخِيْ أَنَا **كُنْتُ أَحْفَظُ** كُلَّ يَوْمٍ لَكِنْ بِالْأَمْسِ مَا **حَفِظَتُ** لِأَنِّيْ كُنْتُ مَشْغُوْلاً فِيْ خِدْمَةِ الضُّيُوْفِ
(9) مَنْ كَانَ الضَّيْفُ عِنْدَكُمْ ؟	هَؤُلاَءِ **كَانُوْا** مِنْ عُلَمَاءِ أَزْهَرَ
(10) يَا لَيْتَنِيْ **عَلِمْتُ** بِهِمْ **فَحَضَرْتُ** لِزِيَارَتِهِمْ ، كَمْ يَوْمًا **يَلْبَثُوْنَ** عِنْدَكُمْ ؟	لَعَلَّهُمْ **يَلْبَثُوْنَ** عِنْدَنَا خَمْسَةَ أَيَّامٍ
(11) لَوْ **سَمِحَ** أَبُوْكَ **لَحَضَرْتُ** بَعْدَ الْمَغْرِبِ	لاَ بَأْسَ يَا أَخِيْ أَبِيْ **يَفْرَحُ** بِرُؤْيَتِكَ فَأَنْتَ ابْنُ صَدِيْقِهِ
(12) يَا سَعِيْدُ هَلْ **كَانَ** أَخُوْكَ نَاجِحًا **وَفَازَ** بِالشَّهَادَةِ ؟	نَعَمْ هُوَ كَانَ نَاجِحًا فِي الْإِمْتِحَانِ **وَفَازَ** بِالشَّهَادَةِ
(13) هَلْ **نَجَحْتَ** فِي الْإِمْتِحَانِ؟	يَا لَيْتَنِيْ **نَجَحْتُ** وَ **فُزْتُ** بِالشَّهَادَةِ
(14) لَوْ **بَذَلْتَ** جُهْدَكَ **لَنَجَحْتَ**	**صَدَقْتَ** يَا سَيِّدِيْ

(B) Translate the following verses of the Qur'ān:

(1) قَدْ عَلِمْنَا مَا تَنقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيظٌ

(2) مَا كُنَّا سَمِعْنَا بِهَذَا

(3) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

(4) وَلَوْ أَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا

(5) إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلاَّمُ الْغُيُوبِ

(6) وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا

(7) وَكَانَ اللّهُ عَزِيزًا حَكِيمًا

(8) وَكَانَ فَضْلُ اللّهِ عَلَيْكَ عَظِيمًا

(9) مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(C) Hereunder follow two verses of Khalīl, the celebrated grammarian. They are extremely enjoyable and worthy to ponder over.

When Àllāmah Khalīl was inventing the science of verse and he was engaged in forming the scales of poetry, his son thought that the father was uttering nonsense. He began making an uproar about his father's mental derangement. It was on this occasion that Khalīl uttered this response.

لَوْ كُنْتَ تَعْلَمُ مَا أَقُوْلُ عَذَرْتَنِيْ
أَوْ كُنْتَ تَعْلَمُ مَا تَقُوْلُ عَذَلْتُكَا
لَكِنْ جَهِلْتَ مَقَالَتِيْ فَعَذَلْتَنِيْ
وَعَلِمْتُ أَنَّكَ جَاهِلٌ فَعَذَرْتُكَا

Note: The word (عَذَلْتُكَا) at the end of the first verse was originally (عَذَلْتُكَ). Similarly, the word (عَذَرْتُكَا) was (عَذَرْتُكَ). It is permissible to append an (ا), (و) or (ي) at the end of a verse to prolong the sound.

(D) Translate the following sentences into Arabic.

(1) My brother just went to the garden for a walk. Perhaps he may return a little before Maghrib.
(2) Yesterday I had gone to a village. Were you looking at me?
(3) Yes, I was looking at you from the minaret (مَنَارَةٌ) of the musjid. You were mounted on a horse.
(4) We saw your paternal uncle. He was reading the newspaper last night.
(5) Had you not learnt your lesson yesterday?
(6) I had learnt my lesson yesterday.
(7) Mahmūd used to learn his lesson everyday but today

he was busy in the service of the guests.

(8) Had we taken pains, we would have certainly succeeded in the final examination.

(9) Were you drinking tea in Hyderabad?

(10) I used to drink tea in the morning in Bombay but I left the tea in Hyderabad.

Lesson 20

The Different Forms of the Imperfect

1. Only the imperfect (الفعل المضارع) is declinable (مُعْرَب) among all the verbs.[11] See 10.10. The perfect tense (الفعل الماضي) and the imperative (الأمر) are indeclinable (اَلْمَبْنِي).

Note 1: Remember that the (اعراب) of a declinable noun (الاسم المعرب) is (رفع), (نصب) and (جرّ) while the (اعراب) of the (المضارع) is (رفع), (نصب) and (جزم). *Jazm* (جزم) does not appear at the end of a noun while *jarr* (جرّ) does not appear at the end of a verb. Yes, if for some temporary reason it appears, it is another matter.

2. If the particle (لَمْ) is prefixed to the (المضارع), jazm will be read at the end of the verb. Therefore the particle (لَمْ) is called a (حرف جازم).

[11] However, the plural feminine word-forms of the second and third person are not (مُعْرَب). No changes occur in them.

When the particle (لَنْ) is prefixed to the (المضارع), it renders (نصب) to the verb. Therefore the particle (لَنْ) is called a (حرف ناصب).

The seven (نون اعرابية) are deleted due to the (حرف جازم) or (حرف ناصب). This is the change that occurs in the word itself. As for the meaning, due to the particle (لَمْ), the (المضارع) changes to the negative perfect (الماضي المنفي). Therefore (لَمْ يَفْعَلْ - He did not do) is the same as (مَا فَعَلَ).

The particle (لَنْ) creates the meaning of negative emphasis in the (المضارع). The (المضارع) also becomes specific with the future tense, e.g. (لَنْ يَفْعَلَ) – He will never do.

Compare the following paradigms and understand well the differences in words and meanings.

المضارع المجزوم	المضارع المنصوب	المضارع المرفوع
لَمْ يَفْعَلْ He did not do	لَنْ يَفْعَلَ He will never do	يَفْعَلُ He is doing or he will do
لَمْ يَفْعَلَا	لَنْ يَفْعَلَا	يَفْعَلَانِ
لَمْ يَفْعَلُوْا	لَنْ يَفْعَلُوْا	يَفْعَلُوْنَ
لَمْ تَفْعَلْ	لَنْ تَفْعَلَ	تَفْعَلُ
لَمْ تَفْعَلَا	لَنْ تَفْعَلَا	تَفْعَلَانِ
لَمْ يَفْعَلْنَ	لَنْ يَفْعَلْنَ	يَفْعَلْنَ
لَمْ تَفْعَلْ	لَنْ تَفْعَلَ	تَفْعَلُ
لَمْ تَفْعَلَا	لَنْ تَفْعَلَا	تَفْعَلَانِ
لَمْ تَفْعَلُوْا	لَنْ تَفْعَلُوْا	تَفْعَلُوْنَ
لَمْ تَفْعَلِيْ	لَنْ تَفْعَلِيْ	تَفْعَلِيْنَ
لَمْ تَفْعَلَا	لَنْ تَفْعَلَا	تَفْعَلَانِ
لَمْ تَفْعَلْنَ	لَنْ تَفْعَلْنَ	تَفْعَلْنَ
لَمْ أَفْعَلْ	لَنْ أَفْعَلَ	أَفْعَلُ
لَمْ نَفْعَلْ	لَنْ نَفْعَلَ	نَفْعَلُ

Note 2: When the (حروف ناصبة) are prefixed before (يَكُوْنُ), the paradigm will be as normal without much change. However, when the (حروف جازمة) are prefixed, the paradigm will be as follows:

Word-form	النفي مع لم المعروف
singular masculine 3rd person	لَمْ يَكُنْ
dual masculine 3rd person	لَمْ يَكُوْنَا
plural masculine 3rd person	لَمْ يَكُوْنُوْا
singular feminine 3rd person	لَمْ تَكُنْ
dual feminine 3rd person	لَمْ تَـــكُوْنَا
plural feminine 3rd person	لَمْ يَكُنَّ
singular masculine 2nd person	لَمْ تَكُنْ
dual masculine 2nd person	لَمْ تَـــكُوْنَا
plural masculine 2nd person	لَمْ تَكُوْنُوْا
singular feminine 2nd person	لَمْ تَـــكُوْنِيْ
dual feminine 2nd person	لَمْ تَـــكُوْنَا
plural feminine 2nd person	لَمْ تَكُنَّ

singular first person	لَمْ أكُنْ
dual and plural first person	لَمْ نَكُنْ

The paradigm of (يَقُوْلُ) with the particle (لَمْ) is the same as the above one, that is (لَمْ يَقُلْ لَمْ يَقُوْلَا لَمْ يَقُوْلُوْا) etc.

3. Besides the particle (لَمْ), there are four other (حروف جازمة):

- (لَمَّا - not, not till now)
- (إِنْ - if)
- (لِ - the particle of the imperative)
- (لَا - the particle of prohibition)

When the particle (لَمَّا) is prefixed before the (المضارع), it creates a change in the word and the meaning like (لَمْ), e.g. (لَمَّا يَفْعَلْ - He did not do or he did not do till now).

The particle (إِنْ) is used for a condition (شرط). A response (جزاء) is necessary for the condition. When the condition

and the response are both the (المضارع) tense, both verbs will be (مجزوم), e.g. (إِنْ تَضْرِبْ أَضْرِبْ) – If you hit, I will hit.

Note 3: Sometimes the letter (ل) is prefixed before the particle (إِنْ) and written as (لَئِنْ). The meaning remains the same. However, there is more stress created in the meaning.

The لِ - the particle of the imperative and لاَ - the particle of prohibition, will be discussed in Lesson 21.

4. Besides the particle (لَنْ), there are other (حروف ناصبة):

- (أَنْ - that)
- (كَيْ or لِكَيْ - so that)
- (إِذَنْ - then)
- (لِ - so that)- it is called (لاَمُ كَيْ)
- (لِأَنْ لاَ = لِئَلاَّ - so that not)
- (حَتَّي - so that, until)

Examples:
(أَمَرْتُهُ أَنْ يَذْهَبَ) – I commanded him to go.
(أَقْرَأُ كَيْ أَفْهَمَ) – I am reading to understand.
(إِذَنْ تَنْجَحَ) – then you will be successful.
(مَنَحْتُهُ كِتَابًا لِيَقْرَأَ) – I gave him a book so that he can read.
(لِئَلاَّ يَجْهَلَ) – so that he does not remain ignorant.
(حَتَّي يَفْرَحَ) – so that he becomes happy.

Note 4: The particles (إِنْ) and (حَتَّي) can be prefixed before the (الماضي). However, they cause no change in the word. Yes, the particle (إِنْ) changes the meaning of the (الماضي) to the future tense, e.g.
(إِنْ قَرَأْتَ فَهِمْتَ) – If you read, you will understand.

Note 5: The particles (لِ) and (حَتَّي) are also (حروف جارّة). When they are prefixed before nouns, the nouns are read in the genitive case (حالة الجرّ), e.g.
(لِزَيْدٍ) – for Zaid,
(حَتَّي الْمَسَاءِ) – till the evening.

Note 6: The particle (لَمْ) is most often used for negation after the interrogative hamzah (أَ) and (إِنْ), e.g.

(أَ لَمْ تَعْلَمْ) – Did you not know?

(إِنْ لَمْ تَعْلَمْ) – If you did not know.

Vocabulary List No. 18

Word	Meaning
أَذِنَ (س)	to permit
أَمَرَ (ن)	to command
بَرِحَ (س)	to leave, depart
بَسَطَ (ن)	to spread
بَلَغَ (ن)	to reach
حَزِنَ (س)	to be sad
حَزَنَ (ن)	to sadden
حَكَمَ (ن)	to order, to decide
ذَبَحَ (ف)	to slaughter
شَبِعَ (س)	to be satiated

طَرَقَ (ن)	to knock on the door
قَرَعَ (ف)	to knock on the door
كَسِلَ (س)	to be lazy
لَعِقَ (س)	to lick
نَدِمَ (س)	to be ashamed
نَفَعَ (ف)	to benefit
فَاتَّقُوْا	to fear
جَائِعٌ	hungry
سَبُعٌ ، سِبَاعٌ	predator
صَبْرٌ	patience, aloe- (صَبِرٌ)
طَيْرٌ ، طُيُوْرٌ	bird
عِنَبٌ ، أَعْنَابٌ	grape
فِرَاقٌ	separation
مَجْدٌ	glory
مَرَامٌ	aim
وَحْشٌ ، وُحُوْشٌ	wild animal
وِفَاقٌ	unity, corresponding

وَهْلَةٌ	moment, instant

Exercise No. 19

(A) Translate the following sentences into English.

(1) لَنْ تَبْلُغَ الْمَجْدَ حَتَّي تَلْعَقَ الصَّبْرَ

(2) لَمْ يَشْكُرِ اللّٰهَ مَنْ لَمْ يَشْكُرِ النَّاسَ (الحديث)

(3) لِمَ لاَ تَشْرَبُ اللَّبَنَ كَيْ يَنْفَعَكَ ؟

(4) كَانَ سَعِيْدٌ يَقْرَعُ الْبَابَ فَفَتَحْتُ لَهُ الْبَابَ لِيَدْخُلَ عَلَيْنَا

(5) أَذِنْتُ لَهُ لِئَلاَّ يَحْزَنَ

(6) إِنْ لَمْ تَبْذُلْ جُهْدَكَ لَنْ تَنْجَحَ يَوْمَ الْإِمْتِحَانِ

(7) إِنْ تَكْسَلْ تَنْدَمْ

(8) أَمَرْتُ خَادِمِيْ أَنْ لاَ يَخْرُجَ مِنَ الْبَيْتِ حَتَّي أَرْجِعَ مِنَ الْمَدْرَسَةِ

(9) كُنَّا جَائِعِيْنَ فَأَكَلْنَا الْعِنَبَ حَتَّي شَبِعْنَا

(10) إِنْ تَذْهَبْ إِلَي حَدِيْقَةِ الْحَيَوَانَاتِ تَنْظُرْ عَجَائِبَ خَلْقِ اللّٰهِ مِنَ الْوُحُوْشِ وَالسِّبَاعِ والطُّيُوْرِ

(11) قَالَ لِيْ يُوْسُفُ إِنِّيْ بَذَلْتُ تَمَامَ جُهْدِيْ لِأَنْجَحَ ، قُلْتُ لَهُ إِذَنْ تَبْلُغَ مَرَامَكَ

(12) إِنْ لَمْ يَكُنْ وِفَاقٌ فَفِرَاقٌ

(13) أَلَمْ تَقْرَأْ هَذَا الْكِتَابَ لِتَفْهَمَ الْعَرَبِيَّ

(14) لاَ يَحْزُنُنِيْ إِنْ لَمْ أَبْلُغْ مَرَامِيْ فِيْ أَوَّلِ وَهْلَةٍ بَلْ لَنْ أَتْرُكَ السَّعْيَ حَتَّي أَبْلُغَ إِلَيْهِ

(B) Translate the following verses of the Qur'ān.

(1) فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ النَّارَ

(2) فَلَنْ أَبْرَحَ الأَرْضَ حَتَّىَ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ

(3) قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُواْ بَقَرَةً

(4) أَعُوذُ بِاللّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

(5) أُمِرْتُ أَنْ أَعْبُدَ اللهَ

(6) لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَكَ

(7) وَلَمَّا يَدْخُلِ الْإِيْمَانُ فِيْ قُلُوْبِكُمْ

(8) فَعَلِمَ مَا لَمْ تَعْلَمُوْا

(9) أَ لَمْ تَكُنْ أَرْضُ اللهِ وَاسِعَةً

(10) أَ لَمْ تَعْلَمْ أَنَّ اللهَ عَلَي كُلِّ شَيْءٍ قَدِيْرٌ

(11) إِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ

(C) Translate the following sentences into Arabic.

(1) Did you not read the Qur'ān?
(2) I read the Qur'ān but I did not understand its meaning.
(3) O Maryam, why don't you drink milk so that it can benefit you?
(4) I will never drink tea today.
(5) Who is knocking on the door?
(6) My sister was knocking on the door, therefore I opened the door for her so that she is not saddened.
(7) I ate the grapes until I was satiated.
(8) If you are successful, you will receive a prize.
(9) Allāh created man so that he can worship Him.
(10) We recite the Qur'ān so that we can understand it and practise it.
(11) That girl was reading the Qur'ān until the sun set.
(12) If you help me, I will help you.
(13) Those two will not move from their place until you permit them.
(14) Were you not present in the madrasah yesterday?
(15) Did you not listen to the news on the radio?

Lesson 20 B

The Emphasized Imperfect Tense

(المضارع مَعَ لاَمِ التَّأْكِيْدِ وَ نُوْنِ التَّأْكِيْدِ)

1. Sometimes a (ل) is prefixed to the (المضارع) tense and (نّ) which is called (نون ثَقِيْلَة) or (نْ) which is called (نون خَفِيْفَة), is appended to it. This (ل) and (ن) create emphasis in the meaning. Therefore they are called (لاَمُ التَّأْكِيْدِ وَ نُوْنُ التَّأْكِيْدِ), e.g. from the verb (يَكْتُبُ), the word (لَيَكْتُبَنَّ) or (لَيَكْتُبَنْ - He will certainly write) is created.

2. Changes occur in the (المضارع) due to this (ل) and (ن) which you can observe in the following paradigm. In order to note the differences, the ordinary (المضارع) tense has also been inserted.

←

Changes	المضارع مع لام التأكيد والنون الخفيفة	المضارع مع لام التأكيد والنون الثقيلة	المضارع السَّاذِجُ
The (لام الكلمة) is (مفتوح).	لَيَكْتُبَنْ	لَيَكْتُبَنَّ	يَكْتُبُ
The (نون اعرابية) is deleted. See Lesson 10. Note 2.		لَيَكْتُبَانِّ	يَكْتُبَانِ
The (واو الجمع) and the (نون اعرابية) are deleted.	لَيَكْتُبُنْ	لَيَكْتُبُنَّ	يَكْتُبُوْنَ
The (لام الكلمة) is (مفتوح).	لَتَكْتُبَنْ	لَتَكْتُبَنَّ	تَكْتُبُ
The (نون اعرابية) is deleted.		لَتَكْتُبَانَّ	تَكْتُبَانِ
One alif has been added.		لَيَكْتُبْنَانِّ	يَكْتُبْنَ
The (لام الكلمة) is (مفتوح).	لَتَكْتُبَنْ	لَتَكْتُبَنَّ	تَكْتُبُ
The (نون اعرابية) is deleted.		لَتَكْتُبَانِّ	تَكْتُبَانِ
The (واو الجمع) and the (نون اعرابية) are deleted.	لَتَكْتُبُنْ	لَتَكْتُبُنَّ	تَكْتُبُوْنَ
The (ي) and the (نون اعرابية) are deleted.	لَتَكْتُبِنْ	لَتَكْتُبِنَّ	تَكْتُبِيْنَ
The (نون اعرابية) is deleted.		لَتَكْتُبَانِّ	تَكْتُبَانِ
One alif has been added.		لَتَكْتُبْنَانِّ	تَكْتُبْنَ
The (لام الكلمة) is (مفتوح).	لَأَكْتُبَنْ	لَأَكْتُبَنَّ	أَكْتُبُ
The (لام الكلمة) is (مفتوح).	لَنَكْتُبَنْ	لَنَكْتُبَنَّ	نَكْتُبُ

Note 1: In the paradigm of (نون ثَقِيْلَة), there are six word-forms where an alif appears before the nūn. These six word-forms do not appear with (نون خَفِيْفَة). See the above paradigm.

Note 2: Sometimes the (نون خَفِيْفَة) is changed to tanwīn, e.g. (لَنَسْفَعًا = لَنَسْفَعَنْ بِالنَّاصِيَة) – We will certainly drag them by the hair of the forehead.

Note 3: The (المضارع) with (لاَمُ التَّأْكِيْدِ وَ نُوْنُ التَّأْكِيْدِ) is most often used after an oath, e.g. (وَاللهِ لَأَشْرَبَنَّ اللَّبَنَ) – By Allāh, I will drink the milk.

Note 4: The (المضارع) can have the (لاَمُ التَّأْكِيْدِ) only prefixed to it. No change occurs in the word. However, as far as the meaning is concerned, the (المضارع) becomes specific with the present tense, e.g. (لَيَكْتُبُ زَيْدٌ) – Zaid is writing.

Vocabulary List No. 19

Word	Meaning
آمِنٌ	peaceful
بُنْدُقِيَّةٌ	gun
خَاسِرٌ	loss
رَبَّنَا	our Lord
سَجَنَ (ن)	to imprison
شَاءَ يَشَاءُ	to desire, want
صَاغِرٌ	despised, small
صَيْدٌ	to hunt
اَلْمَسْجِدُ الْحَرَامُ	the sanctified musjid (in Makkah)
فِيْ هَذَا الْعَامِ	this year

Exercise No. 20

(A) Translate the following sentences into English.

(1) لَأَكْتُبَنَّ الْيَوْمَ مَكْتُوْبًا إِلَي خَالَتِيْ

(2) لَنَذْهَبَنَّ غَدًا إِلَي الصَّيْد

(3) هَذَان الرَّجُلاَن لَيُقْتَلاَن لَأَنَّهُمَا قَاتلاَ زَيْد

(4) لَتَحْضُرَنَّ النِّسْوَةُ الْمُصَلَّي يَوْمَ الْعِيْد وَلَيَسْمَعْنَانِّ الْخُطْبَةَ

(5) هَذَا الْوَلَدُ لَنْ يَقْرَأَ وَ لَنْ يَكْتُبَ أَمَّا أُخْتَاهُ تَانك فَلَتَقْرَآنِّ وَلَتَكْتُبَانِّ

(6) لَيَنْجَحَنَّ أَخَوَايَ فِيْ هَذَا الْعَامِ إِنْ شَاءَ اللّٰهُ

(B) Translate the following verses of the Qur′ān.

(1) لَيَنْصُرَنَّ اللّٰهُ مَنْ يَنْصُرُهُ

(2) لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللّٰهُ آمِنِيْنَ

(3) رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخَاسِرِيْنَ

(4) لَئِنْ لَمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُوْنًا (لَيَكُوْنَنْ) مِنَ الصَّاغِرِيْنَ

(C) Translate the following sentences into Arabic.

(1) My brother will certainly attend the madrasah today.
(2) Those two will certainly seek a book from you.
(3) If you do not strive, you will certainly be disgraced.
(4) If you command me, I will certainly go to hunt and if any lion came towards us, by Allāh, I will kill it with my gun.
(5) Those two girls will not come to you but we will certainly attend.
(6) I shall, if Allāh wills, certainly succeed this year.

Test No. 10

(1) How are the following constructed:

- الماضي القريب
- الماضي البعيد
- الماضي الاستمراري
- الماضي التمني
- الماضي الشرطي

Provide an example for each one.

(2) What is the (مضارع) of (كَانَ)?

(3) Among the verbs, which verb is (معرب)?

(4) List the (حروف جازمة).

(5) When (لَمْ) or (لَمَّا) are prefixed before the (المضارع), what change occurs in the word and meaning?

(6) List the (حروف ناصبة).

(7) When the (حروف ناصبة) are prefixed before the (المضارع), what changes occur in the meaning and (اعراب)?

(8) In how many word-forms of the (المضارع) does the (نون اعرابية) appear?

(9) In which state does the (نون اعرابية) of the (المضارع) fall off in pronunciation?

(10) In the paradigm of the (المضارع), how many word-forms are there where the (حروف جازمة) and the (حروف ناصبة) do not have any effect on the pronunciation?

(11) How many kinds of (نون تأكيد) are there?

(12) Which word-forms of the paradigm of (نون خَفِيْفَة) are not used?

(13) What verb is (لَنَسْفَعًا) and what word-form is it?

(14) What changes occur in the (المضارع) due to the insertion of (لاَمُ التَّأْكِيدِ وَ نُوْنُ التَّأْكِيدِ)?

(15) When does the (المضارع) become specific with the present tense and the future tense, that is, which particle makes it specific with the future tense and which particle makes it specific with the present tense?

Lesson 21

The Imperative and the Prohibition

(اَلْأَمْرُ وَالنَّهْيُ)

1. The verb which indicates the command of doing an act is called (اَلْأَمْرُ – the imperative) while the verb indicating a prohibition is called (النَّهْيُ).

2. The imperative is of two types:
- (اَلْأَمْرُ الْحَاضِرُ) – the second person imperative and this is the actual imperative.
- (اَلْأَمْرُ الْغَائِبُ) – the third person imperative.

The first person imperative has only two word-forms and is therefore included in the third person category.

3. The method of forming (اَلْأَمْرُ الْحَاضِرُ الْمَعْرُوْفُ) is that the sign of the imperfect (علامة المضارع) is firstly deleted after which a hamzatul wasl is prefixed. If the (عين الكلمة) of the (المضارع) is (مضموم), the hamzatul wasl is also rendered a

dammah otherwise a kasrah. The (لام الكلمة) is rendered a jazm.

Examples:

from (تَنْصُرُ) ► (أُنْصُرْ) – you help.

from (تَذْهَبُ) ► (إِذْهَبْ) – you go.

from (تَضْرِبُ) ► (إِضْرِبْ) – you hit.

Note 1: If the letter succeeding the (علامة المضارع) is not sākin, there is no need for a hamzatul wasl, e.g.

From the verb (تَعِدُ), the imperative is (عِدْ - you promise).

The paradigm of (اَلْأَمْرُ الْحَاضِرُ الْمَعْرُوْفُ)

Meaning	Gender	Number	Verb
you (one male) hit	masc.	singular	إِضْرِبْ
you (2 males) hit	masc.	dual	إِضْرِبَا
you (many males) hit	masc.	plural	إِضْرِبُوْا
you (one female) hit	fem.	singular	إِضْرِبِيْ
you (2 females) hit	fem.	dual	إِضْرِبَا
you (many females) hit	fem.	plural	إِضْرِبْنَ

Note 2: The hamzatul wasl inserted before the imperative is not pronounced when preceded by another word, e.g.
(يَا نُوْحُ اهْبِطْ) – O Nūh, descend.
(يَا آدَمُ اسْكُنْ) – O Ādam, live.
The words are originally (اِهْبِطْ) and (اُسْكُنْ) respectively.

Note 3: There is no hamzatul wasl before the verb (كَانَ). The paradigm of its imperative is as follows:

كُنْ كُوْنَا كُوْنُوْا كُوْنِيْ كُوْنَا كُنَّ

The paradigm of (قَالَ يَقُوْلُ) is the same:

قُلْ قُوْلاَ قُوْلُوْا قُوْلِيْ قُوْلاَ قُلْنَ

4. In order to construct the passive imperative, a (لِ) is prefixed to the (المضارع) passive and a jazm is appended to it, e.g. from (تُضْرَبُ) – (لِتُضْرَبْ) – you should be hit.

The paradigm of (اَلْأَمْرُ الْحَاضِرُ الْمَجْهُوْلُ)

Meaning	Gender	Number	Verb
you should be hit	masc.	singular	لِتُضْرَبْ
you should be hit	masc.	dual	لِتُضْرَبَا
you should be hit	masc.	plural	لِتُضْرَبُوْا
you should be hit	fem.	singular	لِتُضْرَبِيْ
you should be hit	fem.	dual	لِتُضْرَبَا
you should be hit	fem.	plural	لِتُضْرَبْنَ

5. The method of constructing (اَلْأَمْرُ الْغَائِبُ) and (اَلْأَمْرُ الْمُتَكَلِّمُ), whether active or passive, is the same as (اَلْأَمْرُ الْحَاضِرُ الْمَجْهُوْلُ), that is, they are formed by prefixing the (لِ). The third person imperative is formed from the third person (المضارع), the first person imperative is formed from the first person (المضارع), the active imperative is formed from the active (المضارع) and the passive imperative is formed from the passive (المضارع). You will understand this from the following paradigm.

Meaning	اَلْأَمْرُ الْغَائِبُ وَالْمُتَكَلِّمُ الْمَجْهُوْلُ	Meaning	اَلْأَمْرُ الْغَائِبُ وَالْمُتَكَلِّمُ الْمَعْرُوْفُ
He should be hit	لِيُضْرَبْ	He should hit	لِيَضْرِبْ
They 2 should be hit	لِيُضْرَبَا	They 2 should hit	لِيَضْرِبَا
They should be hit	لِيُضْرَبُوْا	They should hit	لِيَضْرِبُوْا
She should be hit	لِتُضْرَبْ	She should hit	لِتَضْرِبْ
They 2 should be hit	لِتُضْرَبَا	They 2 should hit	لِتَضْرِبَا
They should be hit	لِيُضْرَبْنَ	They should hit	لِيَضْرِبْنَ
I should be hit	لِأُضْرَبْ	I should hit	لِأَضْرِبْ
We should be hit	لِنُضْرَبْ	We should hit	لِنَضْرِبْ

Note 4: If (و) or (ف) appear before the (لامُ الْأَمْرِ), the lām becomes sākin, e.g. (وَلْيَكْتُبْ – and he should write); (فَلْتَخْرُجْ - Then the woman should go out).

Note 5: The (لاَمُ كَيْ)[12] which renders (نصب) to the (المضارع) does not become sākin, e.g. (وَلِيَكْتُبَ - and so that he writes).

6. There are also two categories of prohibition:

- (اَلنَّهْيُ الْحَاضِرُ) – prohibition of the second person
- (اَلنَّهْيُ الْغَائِبُ)– prohibition of the third person.

The method of forming them is the same, that is, prefixing (لاَ) and rendering jazm to the last letter. The second person prohibition is formed from the second person (المضارع) while the third person prohibition is formed from the third person (المضارع). Observe this in the following paradigms.

[12] See 20.3.

Meaning	اَلنَّهْيُ الْحَاضِرُ الْمَجْهُوْلُ	Meaning	اَلنَّهْيُ الْحَاضِرُ الْمَعْرُوْفُ
He should not be hit	لاَ تُضْرَبْ	He should not hit	لاَ تَضْرِبْ
They 2 should not be hit	لاَ تُضْرَبَا	They 2 should not hit	لاَ تَضْرِبَا
They (m) should not be hit	لاَ تُضْرَبُوْا	They (m) should not hit	لاَ تَضْرِبُوْا
She should not be hit	لاَ تُضْرَبِيْ	She should not hit	لاَ تَضْرِبِيْ
They 2 should not be hit	لاَ تُضْرَبَا	They 2 should not hit	لاَ تَضْرِبَا
They (f) should not be hit	لاَ تُضْرَبْنَ	They (f) should not hit	لاَ تَضْرِبْنَ

Meaning	اَلنَّهْيُ الْغَائِبُ وَالْمُتَكَلِّمُ الْمَجْهُوْلُ	Meaning	اَلنَّهْيُ الْغَائِبُ وَالْمُتَكَلِّمُ الْمَعْرُوْفُ
He should not be hit	لاَ يُضْرَبْ	He should not hit	لاَ يَضْرِبْ
They 2 should not be hit	لاَ يُضْرَبَا	They 2 should not hit	لاَ يَضْرِبَا
They should not be hit	لاَ يُضْرَبُوْا	They should not hit	لاَ يَضْرِبُوْا
She should not be hit	لاَ تُضْرَبْ	She should not hit	لاَ تَضْرِبْ
They 2 should not be hit	لاَ تُضْرَبَا	They 2 should not hit	لاَ تَضْرِبَا
They should not be hit	لاَ يُضْرَبْنَ	They should not hit	لاَ يَضْرِبْنَ
I should not be hit	لاَ أُضْرَبْ	I should not hit	لاَ أَضْرِبْ
We should not be hit	لاَ نُضْرَبْ	We should not hit	لاَ نَضْرِبْ

Note 6: The (نون ثَقِيْلَة) and (نون خَفِيْفَة) can also be appended to the imperative and the prohibition, e.g.

(اِضْرِبَنَّ) – You certainly hit.

(لاَ تَضْرِبَنَّ) – You certainly do not hit.

(اِضْرِبُنْ) – You all certainly hit.

Note 7: The particle (لاَ) is of two types:

- (لاَ النَّفْيِ) which does not create any change in word in the (الماضي) and (المضارع) tenses.
- (لاَ النَّهْيِ) which renders jazm to the end of the (المضارع) while creating the meaning of prohibition as you have seen in the paradigms of prohibition.

Note 8: You have learnt in Volume One that when the final letter of any word is sākin, it is rendered a kasrah to join it to a succeeding word.

Examples:

from (اِضْرِبْ) – (اِضْرِبِ الْكَلْبَ) – Hit the dog.

from (لاَ يُؤْكَلْ) – (لاَ يُؤْكَلِ الطَّعَامُ بِغَيْرِ جُوْعٍ) – Food should not be eaten without hunger.

Vocabulary List No. 20

Word	Meaning
أَحْسَنْتَ	You have excelled
بَارَكَ اللهُ	May Allāh bless you
تَعَالَ	come
رَكَعَ (ف)	to kneel, to go into rukū
سَجَدَ (ن)	to prostrate
ضَحِكَ (ف)	to laugh
قَنَتَ (ن)	to worship
لَبَّيْكَ[13]	here I am, at your service
أَمْرٌ	order, matter
أُمَّةٌ	group, nation
حَيٌّ ، أَحْيَاءٌ	alive, tribe
خَجِلٌ	ashamed
دَائِمًا	always
ذُوْ قُرْبَى	relative

[13] This word will be explained in Lesson 61 in Volume Four.

رَاكِعٌ	one kneeling down
سَائِغٌ	pleasant
سَبُّوْرَةٌ	chalkboard
شَكُوْرٌ	very grateful
شَاكِرٌ	thankful
شَفُوْقٌ	kind
طَبَاشِيْرٌ	chalk
عَلَي الرَّأْسِ وَالْعَيْنِ	very gladly, just as you wish
فَاحِشَةٌ ، فَوَاحِشُ	immoderate, shameless
قِسْطٌ	justice
قَوَّامٌ	custodian, guardian
عَسَي	perhaps, hopefully
مَعْرُوْفٌ	virtue
مُعَيَّنَةٌ	specific
مَيِّتٌ ، أَمْوَاتٌ	dead
نَجِسٌ أو نَجَسٌ	dirty, impure
هَا	yes beware, listen

Exercise No. 21

(A) Translate the following sentences and note the usage of the words in bold.

Answer	Question
لَبَّيْكَ يَا سَيِّدِيْ	(1) تَعَالَ يَا أَحْمَدُ **وَاجْلِسْ** عَلَي الْكُرْسِيِّ
لاَ بَأْسَ فِيْهِ لَكِنِ الْآنَ شَرِبْتُ فِي الْبَيْتِ	(2) **اِشْرَبِ** الشَّايَ اِنْ لَمْ يَكُنْ لَكَ حَرَجٌ
نَعَمْ يَا سَيِّدِيْ سَمِعْتُ أَنَّ فِنْجَانَ الْقَهْوَةِ بَعْدَ الطَّعَامِ يَنْفَعُ لِلْهَضْمِ	(3) **فَاشْرَبِ** الْقَهْوَةَ اِنْ كَانَ لَكَ رَغْبَةً فِيْهَا
أَحْسَنْتَ يَا سَيِّدِيْ هٰكَذَا أَفْعَلُ	(4) لٰكِنْ **لاَ تَشْرَبْ** إِلاَّ عَلَي أَوْقَاتٍ مُعَيَّنَةٍ
أَمْرُكَ عَلَي الرَّأْسِ وَالْعَيْنِ هَا أَنَا أَقْرَأُ آخِرَ سُوْرَةِ الْبَقَرَةِ	(5) يَا أَحْمَدُ **اِقْرَأْ** شَيْئًا مِنَ الْقُرْآنِ لِأَسْمَعَ قِرَاءَتَكَ
اِنَّمَا هُوَ مِنْ كَرَمِ أَخْلاَقِكَ يَا سَيِّدِيْ	(6) آمِيْنَ بَارَكَ اللهُ فِيْكَ يَا أَحْمَدُ وَاللهِ صَوْتُكَ سَائِغٌ لِلْآذَانِ وَقِرَاءَتُكَ مُؤَثِّرَةٌ فِي الْقُلُوْبِ

(7) **تَعَالَوْا** يَا أَوْلَادُ **اكْتُبُوْا** عَلَي السَّبُّوْرَةِ	بِأَيِّ شَيْءٍ نَكْتُبُ يَا سَيِّدَنَا ؟
(8) هَا هُوَ الطَّبَاشِيْرُ **اكْتُبُوْا** بِهِ	مَنْ يَكْتُبُ مِنَّا أَوَّلاً ؟
(9) **لِيَكْتُبْ** حَامِدٌ أَوَّلاً	هَا أَنَا حَامِدٌ مَاذَا أَكْتُبُ يَا سَـــيِّدِيْ ؟
(10) **أُكْتُبْ** "**لاَ يُشْرَبِ** اللَّبَنُ عَلَي السَّمَكِ"	**أُنْظُرْ** يَا سَيِّدِيْ هَلْ هَذَا صَحِيْحٌ؟
(11) خَطُّكَ لَيْسَ بِجَمِيْلٍ يَا وَلَدُ	نَعَمْ يَا سَيِّدِيْ أَنَا خَجِلٌ عَلَي قُبْحِ خَطِّيْ
(12) يَا أَوْلَادُ **اكْتُبُوْا** دَائمًا بِخَطٍّ جَمِيْلٍ فَاِنَّ حُسْنَ الْخَطِّ يَرْفَعُ قَدْرَ الْكَاتِبِ	نَشْكُرُكَ يَا أُسْتَاذَنَا الشَّفُوْقَ عَلَي نَصَائِحِكَ النَّافِعَةِ

(B) Translate the following verses of the Qur'ān into English.

(1) يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ

(2) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَـــذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ

(3) يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

(4) فَلْيَعْمَلْ عَمَلًا صَالِحًا

(5) اذْهَبْ بِكِتَابِي هَذَا

(6) يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَى رَبِّك

(7) يَا بَنِيَّ لاَ تَدْخُلُواْ مِن بَابٍ وَاحِدٍ وَادْخُلُواْ مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ

(8) لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا

(9) لاَ يَحْزُنْكَ قَوْلُهُمْ

(10) وَلاَ تَحْسَبَنَّ اللّهَ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ

(11) وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

(12) كُونُواْ قَوَّامِينَ بِالْقِسْطِ

(13) وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

(14) وَلاَ تَقْرَبُوا الْفَوَاحِشَ

(15) لاَ يَسْخَرْ قَومٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ

(16) إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا

(17) وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى

(18) وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ

(C) Insert the correct (اعراب) and translate the following paragraph.

أنظر يا خالد الي كتابك. واقرأ درسك ولا تنظر الي يمينك والي يسارك. وان لم تفهم فاسئل أستاذك. ولما فرغت من الدرس فاذهب الي بيتك ولا تلعب مع الأولاد في الطريق. واحفظ دروسك بعد صلاة المغرب. واكتب واجبات المدرسة ولا تكن من الغافلين. واعلم أن الغافل والكسلان لا ينجحان يوم الإمتحان.

(D) Translate the following sentences into Arabic.

(1) Be thankful in all conditions.
(2) Do not grieve.
(3) No person should go out of the musjid until he is permitted.
(4) O my sons, enter the house and sit there.
(5) O girl, sit on this chair and look at that garden.
(6) O people, worship Allāh and do not worship anyone besides Him.
(7) O girls, go to the madrasah and read the Qur'ān.
(8) My paternal uncle said to me, "Do not go to your house today." So I did not go.

(9) If the clothing is dirty, it should be washed.
(10) Fish should not be eaten with milk.
(11) If there is no harm, drink coffee with us.

Test No. 11

(1) Define (فعل الأمر) and (فعل النَهي).

(2) How many types of (أمر) are there?

(3) How is (أمر حاضر) made from the verbs of (ثلاثي مجرد)?

(4) What kind of hamzah is prefixed before the (أمر حاضر)?

(5) How is the (أمر حاضر مجهول) constructed?

(6) How is the (أمر غائب) constructed?

(7) Make the paradigm of (أمر حاضر معروف) from (باب نصر).

(8) Make the paradigm of (أمر حاضر) and (أمر غائب) from (باب فتح).

(9) Make the paradigm of (نَهي حاضر) from (باب سمع).

(10) What verbs are (لاَ تَضْرِبْنَ) and (لاَ تَضْرِبَنْ) and what

word-forms are they?

(11) Make the paradigm of (أمر حاضر معروف) from the verb (كَانَ).

(12) What verb is (قُوْلِيْ) and what word-form is it?

(13) Append the (نون ثقيلة) and (نون خفيفة) to the verb (أُكْتُبْ) and conjugate it.

(14) If (وَ) or (فَ) appears before (لِيَقْرَءُوْا) and (لِيَكْتُبُوْا), how will you read them?

(15) Read and translate the following sentences:

- لا تضرب حَيَوَانًا
- لا يضرب حَيَوَانٌ
- أكتبوا يا أولاد علي السبورة بالطباشير
- أنظري يا بنت الي البستان ولا تنظري الي الشمس ليقرأ أخوك كتابًا نافعا ولا يقرأ كتابًا غير نافع

Lesson 22

The Derived Nouns

(اَلْأَسْمَاءُ الْمُشْتَقَّةُ)

1. There are seven types[14] of derived nouns (اَلْأَسْمَاءُ الْمُشْتَقَّةُ):

(1) اِسْمُ الْفَاعِلِ

(2) اِسْمُ الْمَفْعُوْلِ

(3) اِسْمُ الظَّرْفِ

(4) اِسْمُ الْآلَةِ

(5) اِسْمُ الصِّفَةِ

(6) اِسْمُ التَّفْضِيْلِ

(7) اِسْمُ الْمُبَالَغَةِ

The Active Participle Noun (اِسْمُ الْفَاعِلِ)

2. In triliteral verbs (ثلاثي مجرد), the active participle noun

[14] The first six types will be discussed in this volume while the seventh one will be discussed in Volume Four.

(اِسْمُ الْفَاعِلِ) is used on the scale of (فَاعِلٌ).

Examples:

from the verb (ضَرَبَ) – (ضَارِبٌ - hitter),

from the verb (نَصَرَ) – (نَاصِرٌ - helper),

from the verb (سَمِعَ) – (سَامِعٌ - listener),

from the verb (فَتَحَ) – (فَاتِحٌ - opener),

from the verb (حَسِبَ) – (حَاسِبٌ –one who regards)

However, the active participle noun of verbs from the (باب كَرُمَ), are used on the scale of (فَعِيْلٌ) which is actually (اِسْمُ الصِّفَةِ), e.g. from (كَرُمَ) – (كَرِيْمٌ - generous, noble);

from (بَعُدَ) – (بَعِيْدٌ - far).

The paradigm of the (اِسْمُ الْفَاعِلِ) is as follows:

Meaning	الصيغة	اسم الفاعل
one male hitter	واحد مذكر	ضَارِبٌ
two male hitters	تثنية مذكر	ضَارِبَان
many male hitters	جمع مذكر	ضَارِبُوْنَ
one female hitter	واحد مؤنث	ضَارِبَةٌ
two female hitters	تثنية مؤنث	ضَارِبَتَان
many female hitters	جمع مؤنث	ضَارِبَاتٌ

The Passive Participle Noun (اِسْمُ الْمَفْعُوْلِ)

3. In triliteral verbs (ثلاثي مجرد), the passive participle noun (اِسْمُ الْمَفْعُوْلِ) is used on the scale of (مَفْعُوْلٌ).

Examples:

from the verb (ضَرَبَ) – (مَضْرُوْبٌ – one who is hit),

from the verb (نَصَرَ) – (مَنْصُوْرٌ – one who is helped).

The verbs of (باب كَرُمَ) are intransitive. Therefore the passive

participle nouns are not used in this category.

Note 1: The method of usage of the active and passive participles is mentioned in detail in Volume Four.

The paradigm of the (اِسْمُ الْمَفْعُوْلِ) is as follows:

Meaning	الصيغة	اسم المفعول
one male who is helped	واحد مذكر	مَنْصُوْرٌ
two males who are helped	تثنية مذكر	مَنْصُوْرَانِ
many males who are helped	جمع مذكر	مَنْصُوْرُوْنَ
one female who is helped	واحد مؤنث	مَنْصُوْرَةٌ
two females who are helped	تثنية مؤنث	مَنْصُوْرَتَانِ
many females who are helped	جمع مؤنث	مَنْصُوْرَاتٌ

The Adverb (اسم الظرف)

The (اِسْمُ الظَّرْفِ) is a noun that indicates the place or time of the action. It is used on the scale of (مَفْعَلٌ). However, in (باب

ضَرَبَ), the scale is (مَفْعِلٌ). The plural of each one is (مَفَاعِلُ) .
Examples:
from the verb (نَصَرَ) – (مَنْصَرٌ – place or time of help),

from the verb (ضَرَبَ) – (مَضْرِبٌ - place or time of hitting),

from the verb (طَلَعَ) – (مَطْلَعٌ - place or time of rising).

Note 2: Sometimes the adverb is used on the scale of (مَفْعِلٌ) although it is from (باب نَصَرَ), e.g.

(مَسْجِدٌ - place of prostration),

(مَطْلِعٌ - place of rising),

(مَغْرِبٌ - place of setting).

The paradigm of the (اِسْمُ الظرف) is as follows:

←

جمع	تثنية	واحد	Gender
مَكَاتِبُ	مَكْتَبَانِ	مَكْتَبٌ	مذكر
	مَكْتَبَتَانِ	مَكْتَبَةٌ	مؤنث

The Noun of the Instrument (اسم الآلة)

The (اسم الآلة) is a noun that indicates the meaning of an instrument. It is used on the scale of (مِفْعَلٌ), (مِفْعَلَةٌ) and (مِفْعَالٌ).

Examples:

from the verb (سَطَرَ) – (مِسْطَرٌ – ruler),

from the verb (فَتَحَ) – (مِفْتَاحٌ - key),

from the verb (كَنَسَ) – (مِكْنَسَةٌ - broom).

←

جمع	تثنية	واحد	Gender
مَضَارِبُ	مِضْرَبَان	مِضْرَبٌ	مذكر
	مِضْرَبَتَان	مِضْرَبَةٌ	مؤنث
مَضَارِيْبُ	مِضْرَابَان	مِضْرَابٌ	only masc.

Note 3: The scales of (مَفْعَلٌ), (مَفْعِلٌ), (مَفْعَلَةٌ) and (مَفْعِلَةٌ) are also used for the verbal noun (مصدر) which is called (اَلْمَصْدَرُ الْمِيْمِيُّ).

Examples:

(مَنْظَرٌ) - scene,

(مَرْجِعٌ) - returning,

(مَكْرَمَةٌ) - nobility,

(مَوْعِدَةٌ) - promise,

(مَوْعِظَةٌ) - advice.

Vocabulary List No. 21

Word	Meaning
اَلْآخِرَةُ	the hereafter
آلاَتُ الْحَرْبِ	the munitions of war
إِعْتِدَالٌ	moderation
اِمَامٌ	leader
اَلْأَنْدَلُسْ	Spain
جَلاَلَةُ الْمَلِكِ	His Highness, the king
حَدِيْدٌ	iron
حَدَّادٌ	blacksmith

خَمْرٌ	wine
دُخُوْلٌ	to enter
سِكِّيْنٌ ، سَكَاكِيْنُ	knife
سَنَةَ عِشْرِيْنَ	the year 20
صَلُحَ (ك)	to be proper, to be in order
طَرَقَ (ن)	to knock, to pound
ظُلْمَةٌ ، ظُلُمَاتٌ	darkness
عَدِيْدَةٌ	several
قَطَعَ (ف)	to cut
قُفْلٌ ، أَقْفَالٌ	lock
كُوْبٌ ، أَكْوَابٌ	glass
مَأْكَلٌ	to eat
مَزْرَعَةٌ	farm
مَشْرَبٌ	to drink
مَصْنَعٌ	factory, mill
مِطْرَقَةٌ	hammer
مَعْمَلٌ	factory

مَقْعَدٌ	seat, bench
مِكْيَالٌ	instrument to measure
مِنْشَارٌ	saw
مَنْجَلٌ	sickle, scythe
مَنْفَعٌ	place of benefit
مَوْضُوْعٌ	placed
هِجْرَةٌ	emigration

Exercise No. 22

(A) Translate the following sentences into English.

(1) أَنَا ذَاهِبٌ غَدًا اِلَي حَيْدَرَآبَاد

(2) هُمَا ذَاهِبَانِ اِلَي دِهْلِيْ

(3) هُمْ ذَاهِبُوْنَ اِلَي مَدْرَاس

(4) هَؤُلَاءِ الْبَنَاتُ ذَاهِبَاتٌ اِلَي لَاهَوْر

(5) أَخِيْ كَانَ ذَاهِبًا اِلَي بَمْبَائِيْ أَمْسِ

(6) نَحْنُ كُنَّا نَاجِحِيْنَ

(7) هَذِه مَدْرَسَةٌ وَتِلْكَ مَكْتَبَةٌ وَذَلِكَ مَسْجِدٌ

(8) اَلْمَدْرَسَةُ مَفْتُوْحَةٌ

(9) هَلْ عِنْدَكَ مِفْتَاحُ هَذَا الْبَيْتِ ؟

(10) نَعَمْ عِنْدِيْ مِفْتَاحُهُ

(11) إِذَنْ لِمَ لاَ تَفْتَحُ الْبَابَ ؟

(12) اَلْبَابُ مَفْتُوْحٌ لَكِنَّ الدُّخُوْلَ فِيْ هَذَا الْبَيْتِ مَمْنُوْعٌ

(13) فَاتِحُ مِصْرَ هُوَ عَمْرُو ابْنُ الْعَاصِ الَّذِيْ فَتَحَهَا فِيْ سَنَةِ عِشْرِيْنَ مِنَ الْهِجْرَةِ

(14) اَلْحَدَّادُ يَطْرُقُ الْحَدِيْدَ بِالْمِطْرَقَةِ وَيَصْنَعُ مِنْهُ الْمَفَاتِيْحَ وَالْأَقْفَالَ وَالْمَنَاجِلَ وَالسَّكَاكِيْنَ

(15) اَلنَّجَّارُ يَقْطَعُ الْخَشَبَ مِنَ الْمِنْشَارِ لِيَصْنَعَ مِنْهُ الْكَرَاسِيَّ وَالطَّاوُلَاتِ وَالْمَقَاعِدَ

(16) سَمِعْنَا أَنَّ حُكُوْمَةَ جَلاَلَةِ الْمَلِكِ النِّظَامِ عُثْمَانَ عَلِيٍّ خَانَ قَدْ فَتَحَتْ مَعَامِلَ وَمَصَانِعَ عَدِيْدَةً تُنْسَجُ فِيْ بَعْضِهَا الثِّيَابُ وَتُصْنَعُ فِيْ بَعْضِهَا آلاَتُ الْحَرْبِ

(17) يَا حَبِيْبِيْ يَلْزَمُ عَلَيْكَ الْإِعْتِدَالُ فِي الْمَأْكَلِ وَالْمَشْرَبِ كَيْ لاَ تَكُوْنَ مَرِيْضًا

(18) كَانَ ذَلِكَ الرَّجُلُ شَارِبَ الْخَمْرِ فَلَمَّا قَرَأَ الْقُرْآنَ وَفَهِمَ مَوَاعِظَهُ صَلُحَ حَالُهُ

(19) اَلدُّنْيَا مَزْرَعَةُ الْآخِرَةِ

(B) Translate the following verses of the Qur'ān into English.

(1) الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا

(2) إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

(3) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُواْ أَيْدِيَهُمَا

(4) فِيهَا عَيْنٌ جَارِيَةٌ ، فِيهَا سُرُرٌ مَّرْفُوعَةٌ ،وَأَكْوَابٌ مَّوْضُوعَةٌ

(5) وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ

(6) وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ

(7) إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

(C) Translate the following sentences into Arabic.

(1) I am going to Bombay tomorrow.
(2) He had gone to Lahore yesterday.
(3) My sister is going to Hyderabad.
(4) The door of the madrasah is open.

(5) The door of the library was open.
(6) Tāriq was the conqueror of Spain.
(7) Bombay has many mills. Expensive clothing is woven in some of them.
(8) The blacksmith pounded the iron with the hammer and made a knife with it.
(9) Do you have a saw?
(10) The munitions of war are manufactured in this factory.

Lesson 23

The Adjectival Nouns

(أَسْمَاءُ الصِّفَةِ)

1. The most frequently used scales of the (أَسْمَاءُ الصِّفَةِ) are:

- (فَعِيْلٌ) – e.g. (سَعِيْدٌ - fortunate), (قَلِيْلٌ - little), (كَثِيْرٌ - plenty).

Note 1: This scale is sometimes used for an intensive meaning (مُبَالَغَة), e.g. (عَلِيْمٌ – all-knowing), (سَمِيْعٌ – all-hearing).

- (فَعُوْلٌ) - This scale is also used for an intensive meaning, e.g. (ظَلُوْمٌ – very oppressive), (جَهُوْلٌ – very ignorant), (كَسُوْلٌ – very lazy), (صَدُوْقٌ – very truthful).
- (فَعْلَانُ) – e.g. (تَعْبَانُ - tired), (غَضْبَانُ - angry), (فَرْحَانُ - happy). This scale is most often a diptote (غير منصرف). See 10.7
- (فَاعِلٌ). This scale is actually for the (اسم الفاعل - the

active participle noun). However, many adjectival nouns are used on this scale, e.g. (صَادِقٌ - truthful), (عَادِلٌ - just), (جَاهِلٌ - ignorant), (عَالِمٌ - learned).

2. The scales of the (أَسْمَاءُ الصِّفَة) which indicate colours, characteristics or physical defects are as follows:

Plural (M/F)	Singular Feminine	Meaning	Singular Masculine
فُعْلٌ	فَعْلاَءُ		أَفْعَلُ
حُمْرٌ	حَمْرَاءُ	red	أَحْمَرُ
سُوْدٌ	سَوْدَاءُ	black	أَسْوَدُ
بِيْضٌ	بَيْضَاءُ	white	أَبْيَضُ
زُرْقٌ	زَرْقَاءُ	blue	أَزْرَقُ
خُضْرٌ	خَضْرَاءُ	green	أَخْضَرُ
صُفْرٌ	صَفْرَاءُ	yellow	أَصْفَرُ
صُمٌّ	صَمَّاءُ	deaf	أَصَمُّ
عُمْيٌ	عَمْيَاءُ	blind	أَعْمَى
طُرْشٌ	طَرْشَاءُ	deaf	أَطْرَشُ
خُرْسٌ	خَرْسَاءُ	dumb	أَخْرَسُ

بُكْمٌ	بَكْمَاءُ	dumb	أَبْكَمُ
عُرْجٌ	عَرْجَاءُ	crippled	أَعْرَجُ
حُدْبٌ	حَدْبَاءُ	hunchbacked	أَحْدَبُ
حُوْرٌ	حَوْرَاءُ	black-eyed	أَحْوَرُ
عُوْرٌ	عَوْرَاءُ	one-eyed	أَعْوَرُ
عِيْنٌ	عَيْنَاءُ	big-eyed	أَعْيَنُ

Note 2: The plural of (أَحْوَرُ) is (حُوْرٌ) and the plural of (أَعْيَنُ) is (عِيْنٌ). These words are most often used to describe the damsels of jannah, that is, they have large black eyes.

Note 3: The singular masculine and singular feminine forms are diptotes (غير منصرف). See 10.7.

Note 4: The hamzah in the feminine dual form changes to a (و), e.g. from (سَوْدَاءُ) – (سَوْدَاوَانِ - two black women).

Note 5: If there are two letters of the same type at the end of (أَفْعَلُ), the first one is rendered sākin and assimilated into the other. Instead of writing two letters, one letter is written

with a tashdīd, e.g. (أَصَمُّ). Originally it was (أَصْمَمُ).

If there is a (حرف العلة), that is a (و) or (ي) at the end of (أَفْعَلُ), it is pronounced as an alif. The word (أَعْمَى) is actually (أَعْمَيُ).

3. Sometimes the (أَسْمَاءُ الصِّفَةِ) are related (مضاف) to another word. Together with the (مضاف اليه), they either form an adjective (صفة) or predicate (خبر) of a preceding noun.

Examples:

حَسَنُ الْوَجْهِ	وَلَدٌ
مضاف اليه ← مضاف	
صفة	موصوف
a handsome faced boy	

كَثِيْرُ الْمَالِ	رَجُلٌ
مضاف مضاف اليه	
صفة	موصوف
a wealthy man	

حَسَنَةُ الْوَجْهِ	بِنْتٌ
مضاف مضاف اليه	
صفة	موصوف
a pretty-faced girl	

كَثِيْرَةُ الْمَالِ	إِمْرَأَةٌ
مضاف مضاف اليه	
صفة	موصوف
a wealthy woman	

4. It was mentioned in Lesson 7 that when an indefinite noun is related to a definite noun, the former also becomes definite. See 7.9. The definite article is not prefixed to the (مضاف). See 7.4.

Remember that the (اسم الصفة) is an exception from both the above rules. It neither becomes definite due to being related nor is the prefixing of the definite article prohibited. Accordingly, when an (اسم الصفة) together with its subsequent noun (مضاف اليه) forms the adjective of a definite noun, the definite article should be prefixed to it.
Examples:

اَلْوَلَدُ	اَلْحَسَنُ الْوَجْهِ
	مضاف ← مضاف اليه
موصوف	صفة
the handsome-faced boy	

خَالِدٌ	اَلْكَثِيْرُ الْمَالِ
	مضاف ← مضاف اليه
موصوف	صفة
Khālid, the wealthy man	

السَّوْدَاءُ الشَّعْرِ	زَيْنَبُ
مضاف اليه ← مضاف	
صفة	موصوف
Zaynab, the one with black hair	

اَلْكَثِيْرَةُ الْمَالِ	اَلْمَرْأَةُ
مضاف اليه ← مضاف	
صفة	موصوف
the wealthy woman	

5. If the (اَلْ) is removed from the (اسم الصفة) in the above examples, they will become nominal sentences (جملة اسمية) because the first part (اَلْوَلَدُ) is definite while the second part (حَسَنُ الْوَجْهِ) is indefinite. Therefore the sentence (اَلْوَلَدُ حَسَنُ الْوَجْهِ) will mean, "The boy has a handsome face." The word (اَلْوَلَدُ) will be the subject (مبتدا) while (حَسَنُ الْوَجْهِ) will form the predicate (خبر). Understand the other examples in the same manner.

6. Here are a few more examples:

جَاءَ وَلَدٌ حَسَنُ الْوَجْهِ

The (موصوف) is (مرفوع) – in the nominative case. Therefore the (صفة) is also (مرفوع).

رَأَيْتُ بِنْتًا حَسَنَةَ الْوَجْهِ

The (موصوف) is (منصوب) – in the accusative case. Therefore the (صفة) is also (منصوب).

هَذَا كِتَابُ وَلَدٍ حَسَنِ الْوَجْهِ

The (موصوف) is (مجرور) – in the genitive case. Therefore the (صفة) is also (مجرور).

7. There is another way in which the (اسم الصفة) is used very often.

(وَلَدٌ حَسَنٌ وَجْهُهُ) – a boy whose face is handsome.

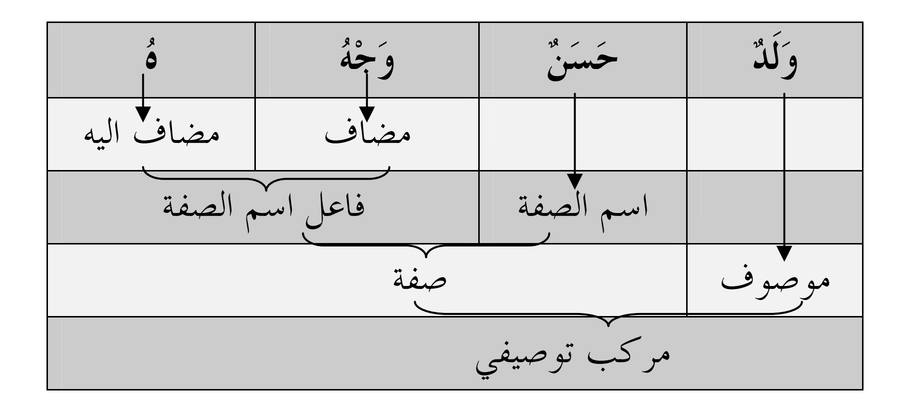
(وَلَدٌ حَسَنَةٌ عَيْنُهُ) - a boy whose eye is good.

(بِنْتٌ حَسَنٌ وَجْهُهَا) - a girl whose face is pretty.

(بِنْتٌ حَسَنَةٌ عَيْنُهَا) - a girl whose eye is good.

These are all examples of adjectival phrases (مركب توصيفي). If the definite article has to be prefixed to the words (وَلَدٌ) and (بِنْتٌ), these phrases will become nominal sentences (جملة اسمية).

8. The distinguishing difference between the previous examples and these examples is that in the former examples, the gender of the (اسم الصفة) corresponds to the preceding noun (موصوف). In the latter examples, the gender of the (اسم الصفة) corresponds to the succeeding noun because it becomes the (فاعل) of the (اسم الصفة). Its analysis will be as follows:



Note 5: The (اسم الصفة) will be discussed in detail in Lesson 60, Volume 4.

Vocabulary List No. 22

Word	Meaning
تِبْنٌ	straw, dry grass
رَائِحَةٌ	fragrance, smell
زَهْرٌ	flower
سَهْلٌ	easy, soft
شَعْرٌ ، أَشْعَارٌ	hair
شَرْقٌ	east

طَلِقٌ	smiling
عُشْبٌ ، أَعْشَابٌ	green grass
غَرْبٌ	west
لَطِيْفٌ	kind, refined
لَوْنٌ ، أَلْوَانٌ	colour
لُؤْلُؤٌ	pearl
وَجْنَةٌ	cheek
هِرَّةٌ	cat

Exercise No. 23

(A) Translate the following phrases and sentences into English.

(1) شَجَرَةٌ خَضْرَاءُ

(2) اَلذَّهَبُ أَصْفَرُ وَالْفِضَّةُ بَيْضَاءُ

(3) اَلْعُشْبُ أَخْضَرُ وَالتِّبْنُ أَصْفَرُ

(4) اَلْوَرْدُ أَحْمَرُ اللَّوْنِ وَطَيِّبُ الرَّائِحَةِ

(5) اَلْبَحْرُ الْأَحْمَرُ فِيْ غَرْبِ الْعَرَبِ

(6) هَذِهِ الْبِنْتُ سَعِيْدَةٌ وَذَاكَ الْوَلَدُ كَسُوْلٌ

(7) اَلْعَبْدُ تَعْبَانُ وَسَيِّدُهُ غَضْبَانُ

(8) جَلِيْلٌ أَزْرَقُ الْعَيْنِ وَأَسْوَدُ الشَّعْرِ وَأَبْيَضُ الْوَجْهِ

(9) عَائِشَةُ زَرْقَاءُ الْعَيْنِ وَسَوْدَاءُ الشَّعْرِ وَ بَيْضَاءُ الْوَجْهِ

(10) رَأَيْتُ بِنْتًا حَسَنَةَ الصُّوْرَةِ وَنَظِيْفَةَ الثِّيَابِ

(11) فَاطِمَةُ جَمِيْلٌ وَجْهُهَا وَنَظِيْفَةٌ ثِيَابُهَا

(12) هَذِهِ الْبَقَرَةُ سَوْدَاءُ عَيْنُهَا وَأَبْيَضُ وَجْهُهَا

(13) زَيْدٌ حَسَنُ الْوَجْهِ وَقَبِيْحُ الثِّيَابِ

(14) عَمْرٌو حَسَنٌ وَجْهُهُ وَقَبِيْحَةٌ ثِيَابُهُ

(15) تِلْكَ النِّسَاءُ خُرْسٌ وَ هَذِهِ عَمْيَاءُ

(16) فِي الْبُسْتَانِ أَزْهَارٌ حُمْرٌ وَصُفْرٌ وَطُيُوْرٌ بِيْضٌ وَسُوْدٌ

(17) وَجْنَتَا الْبِنْتِ الْحَمْرَاوَانِ لَطِيْفَتَا الْمَنْظَرِ

(18) إِنَّ زُبَيْدَةَ وَرَشِيْدًا كِلَيْهِمَا صَالِحَانِ وَحَسَنَا الْخُلُقِ

(19) صَدِيْقِيْ خَلِيْلٌ رَجُلٌ سَهْلٌ طَلِقٌ

(20) اَلْكُفَّارُ هُمْ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَعْقِلُوْنَ

(21) إِنَّهُ كَانَ ظَلُوْمًا جَهُوْلاً

(22) حُوْرٌ عِيْنٌ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ

(B) Fill in the blanks with suitable words.

(1) لَوْنُ اللَّبَنِ ____ وَ لَوْنُ _____ أَحْمَرُ

(2) أَللَّبَنُ_____وَالْعَسَلُ_____ اللَّوْنِ

(3) أَللَّبَنُ_____ اللَّوْنِ وَالْعَسَلُ_____اللَّوْنِ

(4) أَوْرَاقُ الرُّمَّانِ _____وَأَزْهَارُهُ _____

(5) أَمَامَ بَيْتِيْ شَجَرَةٌ _______

(6) هِرَّةُ أُخْتِيْ_____ وَكَلْبَتُهَا_____

(7) رَأَيْتُ هِرَّتَيْنِ_____ وَكَلْبَتَيْنِ _______

(8) هَذَا وَلَدٌ ______ الْوَجْهِ وَ ____ الْعَيْنِ

(9) هَذَا الْوَلَدُ حَسَنٌ_____ وَ قَبِيْحَةٌ _____

(10) رَأَيْتُ بِنْتًا أَبْيَضَ ____ وَ____عَيْنُهَا

(11) وَجْنَتَا_____ حَمْرَاوَانِ وَعَيْنَاهَا _____

(12) لَوْنُ وَجْهِ رُقَيَّةَ_____ وَ لَوْنُ شَعْرِهَا ______

(13) هِيَ بَيْضَاءُ______ وَسَوْدَاءُ _______

(14) هَذَا الْوَلَدُ زَرْقَاوَانِ _______

(15) عِنْدِيْ______ بَيْضَاءُ وَبَقَرَةٌ ______

(C) Translate the following phrases and sentences into Arabic.

(1) the red flower
(2) the white silver
(3) My brother is wealthy.
(4) This flower is yellow.
(5) There are plenty of red flowers in our garden.
(6) This boy is big-eyed and small-headed.
(7) That man is stupid and ugly.
(8) Those people are deaf, dumb and blind.
(9) The dog is black and the cat is white.
(10) The exhausted slave and the angry master.
(11) the black-eyed girl.
(12) the crippled goat.
(13) There are two black cats in the house.
(14) A fortunate boy and a fortunate girl are both in the house.

Lesson 24

The Elative

(اِسْمُ التَّفْضِيْلِ)

1. The elative (اِسْمُ التَّفْضِيْلِ) is a noun that expresses the excess of a quality in a thing in comparison to another thing, e.g. (أَحْسَنُ - prettier), (أَكْبَرُ - bigger).

2. Except for nouns denoting colours and defects, all other nouns denote the elative on the scale of (أَفْعَلُ).

Examples:

(صَعْبٌ - difficult) ⟶ (أَصْعَبُ - more difficult),

(كَبِيْرٌ - big) ⟶ (أَكْبَرُ - bigger),

(قَلِيْلٌ - little) ⟶ (أَقَلُّ - lesser),

(شَدِيْدٌ - harsh) ⟶ (أَشَدُّ - harsher),

(حَاكِمٌ - ruler) ⟶ (أَحْكَمُ - greater ruler),

(عَالٍ - high) ⟶ (أَعْلَى - higher).

The paradigm of the elative is as follows:

←

جمع	تثنية	واحد	Gender
أَكْبَرُوْنَ ، أَكَابِرُ	أَكْبَرَانِ	أَكْبَرُ	مذكر
كُبْرَيَاتٌ ، كُبَرٌ	كُبْرَيَانِ	كُبْرَي	مؤنث

3. It was mentioned in the previous lesson that adjectives having the meaning of colours and defects follow the scale of (أَفْعَلُ).

The method of constructing their elative is that the word (أَشَدُّ) or (أَكْثَرُ) is prefixed to their verbal nouns (مصدر).

Examples:

from (أَسْوَدُ - black) ⟶ (أَشَدُّ سَوَادًا - blacker),

from (أَحْمَرُ - red) ⟶ (أَشَدُّ حُمْرَةً - redder).

4. The elative is sometimes used to express the comparative degree in relation to some parts and sometimes in relation to the total.

When it is used for showing a comparison to some parts, the particle (مِنْ) is suffixed to it, e.g.

(زَيْدٌ أَعْلَمُ مِنْ عُمَيْرٍ - Zaid is more learned than Úmair).

When it is used for showing a comparison to the total, either the definite article is prefixed to it or it is rendered (مضاف), e.g.
(زَيْدُنِ الْأَعْلَمُ - Zaid, the most learned) or
(زَيْدٌ أَعْلَمُ النَّاسِ - Zaid is the most learned among the people).

5. When the elative is used with the particle (مِنْ), it will always be singular masculine, whether the noun being described is plural or feminine.
Examples:

(زَيْدٌ أَعْلَمُ مِنْ بَكْرٍ) – Zaid is more learned than Bakr.
(عَائِشَةُ أَعْلَمُ مِنْ زَيْنَبَ) – Àishah is more learned than Zaynab.
(اَلنِّسَاءُ أَضْعَفُ مِنَ الرِّجَالِ) – The women are weaker than the men.

If the elative is prefixed with the definite article, it has to correspond with the preceding noun.
Examples:

(اَلرَّجُلُ الْأَفْضَلُ) – the most virtuous man.

(اَلرَّجُلَان الْأَفْضَلَان) – the two most virtuous men.

(اَلرِّجَالُ الْأَفْضَلُوْنَ) – the most virtuous men.

(اَلْمَرْءَةُ الْفُضْلَي) – the most virtuous woman.

(اَلْمَرْءَتَان الْفُضْلَيَان) – the two most virtuous women.

(اَلنِّسَاءُ الْفُضْلَيَاتُ) – the most virtuous women.

In the case of it being (مضاف), both forms are permissible, that is, conformity and non-conformity.
Examples:
(اَلْأَنْبِيَاءُ أَفَاضِلُ النَّاسِ) or (اَلْأَنْبِيَاءُ أَفْضَلُ النَّاسِ) – The messengers are the most virtuous men.
(مَرْيَمُ فُضْلَي النِّسَاءِ) or (مَرْيَمُ أَفْضَلُ النِّسَاءِ) – Maryam is the most virtuous woman.

Note 1: Sometimes the words succeeding the elative are−++ −deleted, e.g. (اَللّٰهُ أَكْبَرُ) – Allāh is the greatest. This sentence was originally (اَللّٰهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ) or (اَللّٰهُ أَكْبَرُ كُلِّ شَيْءٍ) - Allāh is greater than everything.

6. The words (خَيْرٌ - better) and (شَرٌّ - worse) are also used for the elative.

Examples:

(أَنَا خَيْرٌ مِنْهُ) – I am better than him.

(هَذَا خَيْرُالنَّاسِ) – This is the best of the people.

(اُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ) – They are the worst of the creation.

Note 2: The plural of (خَيْرٌ - better) is (خِيَارٌ) or (أَخْيَارٌ) and the plural of (شَرٌّ - worse) is (شِرَارٌ) or (أَشْرَارٌ), e.g. (خِيَارُكُمْ خِيَارُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِيْ) – The best among you is the one that is the best to his family and I am best of you to my family.

The elative will be discussed in more detail in Lesson 60 of Volume Four.

Vocabulary List No. 23

Word	Meaning
أَحَقُّ	more entitled
اَلْأَتْقَي	more pious
أَسْرَعُ	faster

اَلْأَعْلَى	the highest
أَمَةٌ	slave girl
إِثْمٌ	sin
أَمْسِ	yesterday
اَلْبَارِحَ أو اَلْبَارِحَةَ	yesterday
أَوْهَنُ	weakest
اَلْجَامِعُ الْأَزْهَرُ	a musjid of Egypt
جَاهِلِيَّةٌ	the age of ignorance
حِكْمَةٌ	wisdom
حَاسِبٌ	counter, reckoner
حَيْثُ	wherever
خُلُقٌ ، أَخْلَاقٌ	character, conduct
شُجَاعٌ	brave
ضَالَّةٌ	missing item
مَيْسِرٌ	gambling
نُحَاسٌ أَصْفَرُ	brass
نَوْمٌ	sleep

نَفْعٌ	benefit
نَهْرُ الْفُرَاتِ	the Euphrates River

Exercise No. 24

(A) Translate the following sentences into English.

(1) سُبْحَانَ رَبِّيَ الْأَعْلَى
(2) اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
(3) أَقْبَحُ النَّاسِ الرَّجُلُ الْجَهُوْلُ الْكَسُوْلُ
(4) أَفْضَلُ الْأَعْمَالِ اَلصَّلَاةُ لِوَقْتِهَا
(5) أَفْضَلُ الْمُؤْمِنِيْنَ أَحْسَنُهُمْ خُلْقًا (الحديث)
(6) خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسِ (الحديث)
(7) اَلْمَدْرَسَةُ الْكُبْرٰى فِي الْجَامِعِ الْأَزْهَرِ
(8) شَوْقِيْ إِلَيْكَ أَشَدُّ مِنْهُ إِلَي أَخِيْكَ
(9) اَلرِّيْحُ الْيَوْمَ أَشَدُّ مِنْهَا الْبَارِحَةَ
(10) حَاتِمٌ قَلِيْلُ الْعَقْلِ وَأَخُوْهُ أَقَلُّ الْعَقْلِ مِنْهُ
(11) اَلْحَسَنُ صَدِيْقٌ حَسَنٌ وَمُحَمَّدٌ أَحْسَنُ مِنْهُ هُوَ أَحْسَنُ أَصْدِقَائِيْ
(12) اَلْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا (الحديث)

(13) خِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ (الحديث)

(B) Translate the following verses of the Qur'ān.

(1) إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

(2) وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

(3) قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللّهُ

(4) وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ

(5) وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ

(6) فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالأَمْنِ

(7) أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

(8) يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا

(9) وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ

(10) هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ

(11) أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ (بَلَي هُوَ أَحْكَمُ الْحَاكِمِينَ وَنَحْنُ عَلَي ذَلِكَ مِنَ الشَّاهِدِيْنَ)

(C) Answer the following questions using full sentences.

The first one has been done for you.

(1) مَنِ الْأَكْرَمُ عِنْدَ اللهِ ؟ اَلْأَتْقِي هُوَ الْأَكْرَمُ عِنْدَ اللهِ .
(2) أَيُّ مُؤْمِنٍ أَفْضَلُ ؟
(3) أَيُّ الْأَعْمَالِ أَفْضَلُ ؟
(4) مَنْ هُمْ أَفَاضِلُ النَّاسِ ؟
(5) مَنْ هُوَ أَفْضَلُ الرُّسُلِ ؟
(6) أَيْنَ الْمَدْرَسَةُ الْكُبْرَي ؟
(7) أَأَنْتَ أَكْبَرُ أَمْ أَخُوْكَ ؟
(8) نَهْرُ النِّيْلِ أَكْبَرُ أَمْ نَهْرُ الْفُرَاتِ ؟
(9) اَللَّبَنُ أَنْفَعُ أَمِ الْخَمْرُ ؟
(10) مَا هُوَ أَشْجَعُ الْحَيَوَانَاتِ ؟
(11) مَا هُوَ أَكْبَرُ الْحَيَوَانَاتِ فِي الْجِسْمِ ؟
(12) مَا هُوَ أَنْفَعُ الْحَيَوَانَاتِ لِلسَّفَرِ ؟
(13) أَيُّ شَيْئٍ أَشَدُّ حُمْرَةً اَلْوَرْدُ أَمْ زَهْرُ الرُّمَّانِ ؟
(14) كَيْفَ الرِّيْحُ الْيَوْمَ ؟
(15) هَلْ هَذِهِ الشَّجَرَةُ أَطْوَلُ مِنْ تِلْكَ ؟
(16) هَلِ الذَّهَبُ أَشَدُّ صُفْرَةً مِنَ النُّحَاسِ الْأَصْفَرِ ؟

(D) Translate the following sentences into Arabic.

(1) This boy is bigger than that girl.
(2) The air is more refined than water.
(3) The Euphrates River is smaller than the Nile.
(4) The best book is the Qur'ān.
(5) The most truthful speech is Allāh's speech.
(6) The red horses are more beautiful than all the horses.
(7) The air is purer today than it was yesterday.
(8) This road is more difficult than that road.
(9) That tree is taller than this tree.
(10) This book is very beneficial and easy.

Hereunder follows the brief paradigms of the verbs of (ثلاثي مجرد).

الصرف الصغير من أبواب الثلاثي المجرد

باب سمع	باب نصر	باب ضرب	TENSES
سَمِعَ	نَصَرَ	ضَرَبَ	الماضي المعروف
يَسْمَعُ	يَنْصُرُ	يَضْرِبُ	المضارع المعروف
سُمِعَ	نُصِرَ	ضُرِبَ	الماضي المجهول
يُسْمَعُ	يُنْصَرُ	يُضْرَبُ	المضارع المجهول
إِسْمَعْ	أُنْصُرْ	إِضْرِبْ	الامر
لاَ تَسْمَعْ	لاَ تَنْصُرْ	لاَ تَضْرِبْ	النهي
سَامِعٌ	نَاصِرٌ	ضَارِبٌ	اسم الفاعل
مَسْمُوْعٌ	مَنْصُوْرٌ	مَضْرُوْبٌ	اسم المفعول
مَسْمَعٌ	مَنْصَرٌ	مَضْرِبٌ	الظرف
مِسْمَعٌ وَمِسْمَاعٌ	مِنْصَرٌ وَمِنْصَارٌ	مِضْرَبٌ وَمِضْرَابٌ	الآلة
أَسْمَعُ	أَنْصَرُ	أَضْرَبُ	اسم التفضيل

باب حسب	باب كرم	باب فتح	*TENSES*
حَسِبَ	كَرُمَ	فَتَحَ	الماضي المعروف
يَحْسِبُ	يَكْرُمُ	يَفْتَحُ	المضارع المعروف
حُسِبَ	*	فُتِحَ	الماضي المجهول
يُحْسَبُ	*	يُفْتَحُ	المضارع المجهول
إِحْسِبْ	أُكْرُمْ	إِفْتَحْ	**الامر**
لاَ تَحْسِبْ	لاَ تَكْرُمْ	لاَ تَفْتَحْ	**النهي**
حَاسِبٌ	كَرِيْمٌ	فَاتِحٌ	**اسم الفاعل**
مَحْسُوْبٌ	*	مَفْتُوْحٌ	**اسم المفعول**
مَحْسِبٌ	مَكْرَمٌ	مَفْتَحٌ	**اسم الظرف**
مِحْسَبٌ وَمِحْسَابٌ	مِكْرَمٌ وَمِكْرَامٌ	مِفْتَحٌ وَمِفْتَاحٌ	**اسم الآلة**
أَحْسَبُ	أَكْرَمُ	أَفْتَحُ	**اسم التفضيل**

* The category (كَرُمَ) is intransitive and therefore does not have the passive tense and the passive participle noun.

Test No. 12

(1) List the names of all the derived nouns.

(2) On what scale does the active participle noun (اسم الفاعل) appear?

(3) What is the (اسم الفاعل) of (باب كرم)?

(4) What is the scale of the (اسم المفعول)?

(5) How many word-forms are there of the (اسم الفاعل) and the (اسم المفعول)?

(6) What is (اسم الظرف)? On what scale is it used?

(7) What does the (اسم الآلة) refer to? What are its scales?

(8) What is the (مصدر ميمي) and what are its scales?

(9) What are the frequently used scales of the (أسماء الصفة)?

(10) Explain the scales of those adjectival nouns that are used for describing defects, characteristics and colours.

(11) Construct the dual and the plural of (سَوْدَاءُ).

(12) Explain the two ways in which the (أسماء الصفة) are used as mentioned in Lesson 23 using examples.

(13) What is the clear difference between the two ways?

(14) For what meanings is the scale of (أَفْعَلُ) used?

(15) What is the (اسم التفضيل) and on what scale is it used?

(16) Conjugate the (اسم التفضيل).

(17) In how many ways is the (اسم التفضيل) used?

(18) In which instances is it necessary for the gender and number of the (اسم التفضيل) to correspond to its preceding noun and in which instances is it not necessary?

(19) What was the sentence (الله أكبر) originally?

(20) Form the brief paradigm of (غَسَلَ), (عَلِمَ) and (صَلُحَ).

Lesson 25 A

The Categories Other than the Triliteral Verbs

(أبواب غير ثلاثي مجرد)

1. All the verbs and derived nouns mentioned till now were of the category (ثلاثي مجرد). The (ثلاثي مزيد فيه), (رباعي مجرد) and (رباعي مزيد فيه) need to be explained. The category of (ثلاثي مزيد فيه) which are often used are ten. The are:

(1) باب أَفْعَلَ : أَكْرَمَ (to honour)

This category is mostly transitive.

الماضي	المضارع	الأمر	اسم فاعل	اسم مفعول	مصدر
أَكْرَمَ	يُكْرِمُ	أَكْرِمْ	مُكْرِمٌ	مُكْرَمٌ	إِكْرَامٌ

(2) باب فَعَّلَ : عَلَّمَ (to teach)

This category is mostly transitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
تَعْلِيْمٌ	مُعَلَّمٌ	مُعَلِّمٌ	عَلِّمْ	يُعَلِّمُ	عَلَّمَ

(3) باب فَاعَلَ : قَاتَلَ (to fight)

This category is mostly transitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
مُقَاتَلَةٌ أو قِتَالٌ	مُقَاتَلٌ	مُقَاتِلٌ	قَاتِلْ	يُقَاتِلُ	قَاتَلَ

(4) باب تَفَعَّلَ : تَقَبَّلَ (to accept)

This category is mostly intransitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
تَقَبُّلٌ	مُتَقَبَّلٌ	مُتَقَبِّلٌ	تَقَبَّلْ	يَتَقَبَّلُ	تَقَبَّلَ

(5) باب تَفَاعَلَ : تَقَابَلَ (to confront, to meet)

This category is also mostly intransitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
تَقَابُلٌ	مُتَقَابَلٌ	مُتَقَابِلٌ	تَقَابَلْ	يَتَقَابَلُ	تَقَابَلَ

(6) باب اِنْفَعَلَ : اِنْكَسَرَ (to break)

This category is also mostly intransitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
اِنْكِسَارٌ	مُنْكَسَرٌ	مُنْكَسِرٌ	اِنْكَسِرْ	يَنْكَسِرُ	اِنْكَسَرَ

(7) باب اِفْتَعَلَ : اِجْتَنَبَ (to abstain)

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
اِجْتِنَابٌ	مُجْتَنَبٌ	مُجْتَنِبٌ	اِجْتَنِبْ	يَجْتَنِبُ	اِجْتَنَبَ

(8) باب اِفْعَلَّ : اِحْمَرَّ (to be red)

This category is also mostly intransitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
اِحْمِرَارٌ	مُحْمَرٌّ	مُحْمَرٌّ	اِحْمَرِّ وَ اِحْمَرِرْ	يَحْمَرُّ	اِحْمَرَّ

(9) باب اِفْعَالَّ : اِدْهَامَّ (to be black)

This category is also mostly intransitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
اِدْهِيْمَامٌ	مُدْهَامٌّ	مُدْهَامٌّ	اِدْهَامِّ وَ اِدْهَامِمْ	يَدْهَامُّ	اِدْهَامَّ

(10) باب اِسْتَفْعَلَ : اِسْتَنْصَرَ (to seek help)

مصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
اِسْتِنْصَارٌ	مُسْتَنْصَرٌ	مُسْتَنْصِرٌ	اِسْتَنْصِرْ	يَسْتَنْصِرُ	اِسْتَنْصَرَ

Note 1: There are a few other categories of (ثلاثي مزيد فيه) which are used less often. These will be discussed in Volume Three.

Note 2: The imperative (أمر) of (باب اِفْعَلَّ) and (باب اِفْعَالَّ) has three possibilities:

The (اسم الفاعل) and (اسم المفعول) of these categories are the same in pronunciation but their original words are different. That is, the (اسم الفاعل) of (اِحْمَرَّ) is (مُحْمَرِرٌ) while the (اسم المفعول) is (مُحْمَرَرٌ).

The (اسم الفاعل) of (اِدْهَامَّ) is (مُدْهَامِمٌ) while the (اسم المفعول) is (مُدْهَامَمٌ).

2. There is only one category of verbs of (رباعي مجرد), namely:

(1) باب فَعْلَلَ : دَحْرَجَ (to roll)

مصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
دَحْرَجَةٌ	مُدَحْرَجٌ	مُدَحْرِجٌ	دَحْرِجْ	يُدَحْرِجُ	دَحْرَجَ

3. There are three categories of verbs in (رباعي مزيد فيه) namely:

(1) باب تَفَعْلَلَ : تَدَحْرَجَ (to roll)

مصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
تَدَحْرُجٌ	مُتَدَحْرَجٌ	مُتَدَحْرِجٌ	تَدَحْرَجْ	يَتَدَحْرَجُ	تَدَحْرَجَ

(2) باب اِفْعَنْلَلَ : اِحْرَنْجَمَ (to gather)

الماضي	المضارع	الأمر	اسم الفاعل	اسم المفعول	مصدر
اِحْرَنْجَمَ	يَحْرَنْجِمُ	اِحْرَنْجِمْ	مُحْرَنْجِمٌ	مُحْرَنْجَمٌ	اِحْرِنْجَامٌ

(3) باب اِفْعَلَلَّ : اِقْشَعَرَّ (to tremble)

الماضي	المضارع	الأمر	اسم الفاعل	اسم المفعول	مصدر
اِقْشَعَرَّ	يَقْشَعِرُّ	اِقْشَعَرَّ او إِقْشَعْرِرْ	مُقْشَعِرٌّ	مُقْشَعَرٌّ	اِقْشِعْرَارٌ

4. The method of constructing the passive tense (مجهول) of all the above-mentioned verbs is as follows:

To form the perfect passive tense (الماضي المجهول), render a dammah to the first radical of the perfect active tense (الماضي المعروف) and a kasrah to the penultimate letter. Between the two, whichever letter is mutaharrik, render a dammah to it. If there is any alif (ا) in between, change it to (و).

Examples:

(أُكْرِمَ) from (أَكْرَمَ),

(عُلِّمَ)	from	(عَلَّمَ),
(قُوْتِلَ)	from	(قَاتَلَ),
(تُقُبِّلَ)	from	(تَقَبَّلَ),
(تُقُوْبِلَ)	from	(تَقَابَلَ),
(أُنْكُسِرَ)	from	(اِنْكَسَرَ),
(أُجْتُنِبَ)	from	(اِجْتَنَبَ),
(أُحْمُرَّ)	from	(اِحْمَرَّ),
(أُدْهُوْمَّ)	from	(اِدْهَامَّ),
(أُسْتُنْصِرَ)	from	(اِسْتَنْصَرَ)
(دُحْرِجَ)	from	(دَحْرَجَ),
(تُدُحْرِجَ)	from	(تَدَحْرَجَ),
(اُحْرُنْجِمَ)	from	(اِحْرَنْجَمَ),
(اُقْشُعِرَّ)	from	(اِقْشَعَرَّ),

In order to construct the imperfect passive tense (المضارع المجهول), render a dammah to the (علامة المضارع) and a fathah to the penultimate letter.

Examples:

(يُكْرَمُ) from (يُكْرِمُ),

(يُعَلَّمُ) from (يُعَلِّمُ),
(يُقَاتَلُ) from (يُقَاتِلُ),
(يُتَقَبَّلُ) from (يَتَقَبَّلُ),
(يُتَقَابَلُ) from (يَتَقَابَلُ),
(يُنْكَسَرُ) from (يَنْكَسِرُ),
(يُجْتَنَبُ) from (يَجْتَنِبُ),
(يُحْمَرُّ) from (يَحْمَرُّ),
(يُدْهَامُّ) from (يَدْهَامُّ),
(يُسْتَنْصَرُ) from (يَسْتَنْصِرُ)
(يُدَحْرَجُ) from (يُدَحْرِجُ),
(يُتَدَحْرَجُ) from (يَتَدَحْرَجُ),
(يُحْرَنْجَمُ) from (يَحْرَنْجِمُ),
(يُقْشَعَرُّ) from (يَقْشَعِرُّ),

5. The (اسم الفاعل) of the above-mentioned categories is made from the imperfect active tense (المضارع المعروف) while the (اسم المفعول) is made from the imperfect passive tense (المضارع المجهول). A (مُ) replaces the (علامة المضارع) and tanwīn

is inserted at the end, e.g. from (يُكْرِمُ), the (اسم الفاعل) is (مُكْرِمٌ) while the (اسم المفعول) from (يُكْرَمُ) is (مُكْرَمٌ).

6. Besides the categories of (ثلاثي مجرد), in the remaining categories, the (اسم المفعول) is used to provide the meaning of the (اسم الظرف).

Note 3: The passive tense (المجهول) of an intransitive verb (لازم) and the (اسم المفعول) will only be used when they are succeeded by a particle (حرف الجرّ). In this case, the verb becomes transitive, e.g. (أُحْمُرَّ بِالثَّوْبِ)- The clothing was made red. See 6.17.

Vocabulary List No. 24

Note 4: The numbers written after the verbs of (ثلاثي مزيد فيه) indicate the category to which they belong.

Word	Meaning
أَبْرَمَ (1)	to confirm
إِبْيَضَّ (8)	to be white

أَحَبَّ (1)	to love
اِجْتَهَدَ (7)	to strive
أَخْلَفَ (1)	to go against
أَدْرَكَ (1)	to achieve, to reach
اِسْوَدَّ (1)	to be black
أَسْلَمَ (1)	to obey, to embrace Islam
اِسْتَأْجَرَ (10)	to hire, to employ
اِسْتَحْسَنَ (10)	to regard as good
اِسْتَغْفَرَ (10)	to seek forgiveness
اِشْتَغَلَ (7)	to be preoccupied
اِصْفَرَّ (8)	to be yellow
أَصْلَحَ (1)	to correct
اِطْمَأَنَّ (3 رباعي مزيد)	to be peaceful, at ease
أَنْبَتَ (1)	to grow, plant
أَنْزَلَ (1) نَزَّلَ (2)	to make something descend
بَذَّرَ (2)	to waste
بَلَّغَ (2)	to convey

تَحَدَّثَ (4)	to converse
تَخَاصَمَ (5)	to dispute
تَعَرَّضَ (4)	to interfere
تَعَلَّمَ (4)	to learn
تَعَجَّبَ (4)	to be surprised
تَفَكَّرَ (4)	to think
تَقَدَّمَ (4)	to advance
تَمَّمَ (2)	to complete
تَوَدَّدَ (4)	to love
جَهَّزَ (2)	to prepare
حَافَظَ (3)	to protect
خَالَطَ (3)	to mix
دَافَعَ (3)	to defend
ذَكَّرَ (3)	to advise, to remind
زَحْزَحَ (رباعي مجرد)	to move
سَبَّحَ (2)	to glorify, to remember Allāh
شَاهَدَ (3)	to observe

ظَهَرَ (ف)	to appear
عَاشَرَ (3)	to live mutually
فَتَّشَ (2)	to search
فَرْقَعَ (رباعي مجرد)	to burst, explode
كَاتَبَ (3)	to correspond
كَلَّمَ (2)	to speak
لَاطَفَ (3)	to be gentle, to be compassionate
بَارِدٌ	cold
بَدْوٌ	Bedouin
جَنَّةٌ ، جَنَّاتٌ أو جِنَانٌ	garden
حَبٌّ ، حُبُوْبٌ	seed, grain
حَصِيْدٌ	harvested crop
خَجَلٌ	shame
خَجِلٌ	ashamed
رِقَّةٌ	mildness, gentleness
ذِكْرَي	advice
زُوْرٌ	falsehood

سَقْفٌ ، سُقُوْفٌ	roof
سِلاَحٌ ، أَسْلِحَةٌ	weapon
شَرَابٌ ، أَشْرِبَةٌ	drink, beverage
لِصٌّ أو سَارِقٌ	thief
مُسْتَقْبَلٌ	future
مُغْتَسَلٌ	bathroom
مِيْعَادٌ	appointed time, promise
وَجَلٌ	fear
وُسْطَي	middle

Exercise No. 25

(A) Translate the following sentences into English.

(1) أَكْرِمُوْا ضَيْفَكُمْ

(2) جَهِّزُوْا سِلاَحَكُمْ لِلدِّفَاعِ

(3) لاَ تُبْرِمِ الْأَمْرَ حَتَّي تَتَفَكَّرَ فِيْهِ

(4) اَلْمُكَاتَبَةُ نِصْفُ الْمُشَاهَدَةِ

(5) هَذَا الرَّجُلُ خَالَطَ الْبَدْوَ وَعَاشَرَهُمْ

(6) نَحْنُ مُجْتَهِدُوْنَ فِي التَّفْتِيْشِ عَنْهُ

(7) كَانَ الْأَمِيْرُ يُكَلِّمُ أَخَاهُ وَيُلاَطِفُهُ

(8) لاَتَتَعَرَّضْ لِلْعَدُوِّ قَبْلَ الْقُدْرَةِ

(9) هَلْ تَتَكَلَّمُ بِالْعَرَبِيِّ

(10) نَعَمْ أَنَا أَتَكَلَّمُ قَلِيْلاً

(11) أَتَكَلَّمُ مَعَ ذَلِكَ الْعَرَبِ

(12) نَعَمْ تَكَلَّمْنَا مَعَهُ

(13) اَلْأَمِيْرُ وَأَخُوْهُ جَلَسَا يَتَحَدَّثَانِ فِي أَمْرِ هَذِهِ الْحَرْبِ

(14) مَنْ يَتَعَلَّمْ صَغِيْرًا يَتَقَدَّمْ كَبِيْرًا

(15) إِذَا تَخَاصَمَا اللِّصَّانِ ظَهَرَ الْمَسْرُوْقُ

(16) إِصْفَرَّ وَجْهُهُ مِنَ الْوَجَلِ وَاحْمَرَّ مِنَ الْخَجَلِ

(17) اِحْتَرِمْ أَبَاكَ وَأَحْبِبْ أَخَاكَ

(18) هَلْ تَسْتَحْسِنُوْنَ مَا فَعَلْنَا ؟

(19) نَتَقَابَلُ فِي الْمُسْتَقْبَلِ إِنْ شَاءَ اللهُ تَعَالَي

(20) سَمِعْنَا أَنَّ الْأَتْرَاكَ قَدْ جَهَّزُوْا الْعَسَاكِرَ لِلدِّفَاعِ

(21) مَنْ لَمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ كَبِيْرَنَا فَلَيْسَ مِنَّا (الحديث)

(22) إِنَّ اللهَ يُحِبُّ التَّاجِرَ الصَّدُوْقَ (الحديث)

(23) رَأْسُ الْعَقْلِ بَعْدَ الْإِيْمَانِ التَّوَدُّدُ مَعَ النَّاسِ (الحديث)

لَطِيْفَةٌ

قَالَ مُسْتَأْجِرٌ لِصَاحِبِ الْبَيْتِ أَصْلِحْ خَشَبَ هَذَا السَّقْفِ فَإِنَّهُ يُفَرْقِعُ قَالَ لاَ تَخَفْ فَإِنَّهُ يُسَبِّحُ قَالَ إِنِّيْ أَخَافُ أَنْ تُدْرِكَهُ الرِّقَّةُ فَيَسْجُدَ

(B) Translate the following verses of the Qur′ān.

(1) وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ

(2) حَافِظُوْا عَلَى الصَّلَوَاتِ والصَّلاَةِ الْوُسْطَى

(3) وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(4) يَا أَيُّهَا الرَّسُوْلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ

(5) وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنفَعُ الْمُؤْمِنِينَ

(6) إِنَّ الْمُبَذِّرِينَ كَانُوْا إِخْوَانَ الشَّيَاطِينِ

(7) وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

(8) إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

(9) يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ... وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ

فَفِي رَحْمَةِ اللّٰهِ

(10) إِنَّ اللّٰهَ لاَ يُخْلِفُ الْمِيْعَادَ

(11) أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

(12) أَلاَ بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوبُ

(13) فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

(14) هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

(C) Translate the following sentences into Arabic.

(1) They honoured their guest.
(2) Strive to seek knowledge and do not be too preoccupied in playing.
(3) Do not interfere with the strong enemy.
(4) We do not regard fighting as good.
(5) Respect your parents and love your brothers and sisters.
(6) We seek forgiveness from Allāh for every sin.
(7) Did you prepare the weapons for defence?
(8) Learn when you are small, you will remain ahead when you are big.
(9) We strove in searching for it.
(10) Are you learning Arabic?
(11) Yes, we are learning Arabic.

(12) The two thieves disputed mutually, so the stolen item was revealed.
(13) The face becomes yellow with fear and red with shame.
(14) The day became white and the night became black.
(15) We completed the second part of the book, 'Tashīlul Adab' in three months.
(16) We refrain from falsehood.
(17) My brother and I sat down to talk regarding a necessary matter until the light of dawn appeared.
(18) The Indians are preparing weapons for their defence.

Lesson 25 (B)

The Particles إِنَّ, أَنَّ and أَنْ

Note 1: You have read about these particles in Volume One and in this volume as well. They will be mentioned in Volume Four as well but since there is a need to use them in most sentences, a few facts about them will be mentioned here.

1. The particle (إِنَّ) is for emphasis. It appears mostly before a nominal sentence (جملة اسمية). Due to it, the subject is read in the accusative case (حالة النصب). See 9.6.

Example: (إِنَّ زَيْدًا عَاقِلٌ) – Undoubtedly Zaid is intelligent.

Sometimes the particle (لَ) is prefixed to the predicate which creates more emphasis in the meaning, e.g. (إِنَّ الْعِلْمَ لَنَافِعٌ) – Surely knowledge is certainly beneficial.

The pronouns are also attached to (إِنَّ) as they are attached to the (حروف جارّة). See 4.11.

Third Person (غَائِب)		
Masculine	إِنَّهُ	singular
	إِنَّهُمَا	dual
	إِنَّهُمْ	plural
Feminine	إِنَّهَا	singular
	إِنَّهُمَا	dual
	إِنَّهُنَّ	plural

Second Person (حَاضِر)		
Masculine	إِنَّكَ	singular
	إِنَّكُمَا	dual
	إِنَّكُمْ	plural
Feminine	إِنَّكِ	singular
	إِنَّكُمَا	dual
	إِنَّكُنَّ	plural

First Person (مُتَكَلِّم)	
إِنِّىْ	singular
إِنَّا	dual, plural

The particle (إِنِّيْ) can be read as (إِنَّنِيْ) while (إِنَّا) can be read as (إِنَّنَا).

2. The particle (أَنَّ) introduces an explanatory clause to the sentence. It is also prefixed to a noun which changes to the accusative case, e.g. (سَمِعْتُ أَنَّ زَيْدًا عَالِمٌ) – I heard that Zaid is learned.

The pronouns are also attached to it. The paradigm is similar to the one mentioned above, e.g.
(بَلَغَنِيْ أَنَّكَ نَجَحْتَ فِي الْإِمْتِحَانِ) – I have received the news that you succeeded in the examination.

After the verb (قَالَ) or its derivatives, the particle (إِنَّ) is used and not (أَنَّ), e.g.
(قَالَ الْأُسْتَاذُ إِنَّ الْمَدْرَسَةَ لاَيُفْتَحُ الْيَوْمَ) – The teacher said that the

school will not be opened today.

Note 2: The words (لَكِنَّ - but), (لَيْتَ - wish) and (لَعَلَّ - perhaps) are also included in the group of (إِنَّ) and (أَنَّ), that is, the succeeding noun changes to the accusative case. However, the word (لَكِنْ) is not included among these words. The succeeding noun is not rendered (نصب) and it can also be prefixed to a verb, in contrast to the above-mentioned particles.

Note 3: The (حروف جارّة) are most often prefixed to the particle (أَنَّ). See Lesson 7.
Examples: (لِأَنَّ - because), (كَأَنَّ - as if), (لِأَنَّهُ - because he), (كَأَنَّهُ - as if he).

3. The particle (أَنْ) renders the imperfect tense (المضارع) into the accusative case (حالة النصب). See 4.20. Like (أَنَّ), it appears in the middle of the sentence. However (أَنْ) does not appear before a noun or pronoun. It only appears before a verb, especially the imperfect tense (المضارع) and due to it,

the imperfect tense (المضارع) is rendered into the accusative case (حالة النصب).

Example: (أَمَرْتُ خَادِمِيْ أَنْ يَحْضُرَ صَبَاحًا) – I commanded my servant to be present in the morning.

Note 4: The (حروف جارّة) can also be prefixed to the particle (أَنَّ), e.g. (لِأَنْ - because, so that), (إِلَي أَنْ - until).

Note 5: If any noun is (منصوب) because of (إِنَّ) or (أَنَّ), and it is succeeded by a noun (مَعْطُوْف) following a conjuction (الحروف العاطفة) such as (وَ), (فَ), (أَوْ), (ثُمَّ) etc. the succeeding noun will also be (منصوب).

Examples: (إِنَّ زَيْدًا وَعَمْرًا صَالِحَان) – Verily Zaid and Àmr are pious.

(سَمِعْتُ أَنَّ زَيْدًا وَعَمْرًا صَالِحَان) – I heard that Zaid and Àmr are pious.

Similarly, if due to the particle (أَنْ), a verb is (منصوب), and it is succeeded by another verb, it will also be (منصوب), e.g.

(أُمِرْتُ أَنْ أَعْبُدَ اللّٰهَ وَلاَ أُشْرِكَ بِهِ شَيْئًا) – I was commanded to worship Allāh and not to ascribe anything to Him.

The (الحروف العاطفة) and (مَعْطُوْف) will be explained in detail in Volume Four, Lesson 50.

Vocabulary List No. 25

Note: The numbers written after the verbs or verbal nouns refer to the category of (ثلاثي مزيد فيه) which they belong to.

Word	Meaning
اِتَّحَدَ (7)	to unite
اِتَّفَقَ (7)	to conform
أَتْلَفَ (1)	to destroy
اِجْتَمَعَ (7)	to gather
اِحْتِجَاجٌ (7)	to protest
أَخْبَرَ (1)	to inform
أَحْرَقَ (1)	to burn
أَرْشَدَ (1)	to guide

اِسْتَقْلاَلٌ (10)	to be independent, to find insignificant
اِسْتَحَقَّ (10)	to be entitled
اِشْتَرَكَ (7)	to participate
أَضْرَبَ (1)	to turn away, to strike
أَغْلَقَ (1) غَلَّقَ (2)	to lock
اِلْتَفَّ (7)	to gather, to be rolled up
اِمْتَنَعَ (7)	to refrain
أَمْكَنَ (1)	to be possible
أَنْشَدَ (1)	to recite poetry
أَنْصَفَ	to be just
أَيَّدَ (2)	to help
بَشَّرَ (2)	to give glad tidings
تَرْجَمَ (رباعي مجرد)	to translate
تَمَتَّعَ (4)	to benefit
تَمَّمَ (2)	to complete
تَمَرَّدَ (4)	to rebel
تَوَلَّي (4)	to govern, to turn away

جَانَبَ (3)	to separate
جَرِحَ (س)	to be injured
حَبَسَ (ض)	to imprison
خَرَّبَ (2)	to devastate
خَفَّضَ (2)	to lower
دَارَ يَدُوْرُ	to turn, to rotate
دَامَ يَدُوْمُ	to remain forever
رَشَقَ (ن)	to throw
صَدَّقَ (2)	to deem credible
عَادَلَ (3)	to equate
كَلَّفَ (2)	to entrust, to assign
لَفَظَ (ض)	to speak
مَاتَ يَمُوْتُ	to die
مَحْكَمَةٌ ، مَحَاكِمُ	government building
مُظَاهَرَةٌ (3)	to protest
نَصَحَ (ف)	to advise
هَجَمَ (ن)	to rush, to attack

هَنَّأَ (2)	to congratulate
وَفَّقَ (2)	to give s.o. success
وَلَدَ يَلِدُ	to give birth
آخَرُ	other
أَخُوْ عِلْمٍ	knowledgeable
أَسَنُّ	elder
أَغُسْطُسْ	August
أَنَامٌ	creation, the world
اَللّٰهُمَّ	O Allāh
اِنْجِلِيْزٌ	English
أَهْلٌ	capable, family
تِلْغِرَافٌ	telegraph
جِهَةٌ	side
جُمْلَةٌ	totality, in general, on the whole
حِجَازِيٌّ	resident of Hijāz
حَسْبَ	according
حُرِّيَّةٌ	freedom

رَئِيْسُ الْمَدْرَسَةِ	rector
رَحًّي أو رَحَي	mill
رَصَاصٌ	lead, bullet
زَعِيْمٌ ، زُعَمَاء	leader
شُرْطَةٌ	police
سِلْكٌ	wire, thread
سِنٌّ ، أَسْنَانٌ	tooth, age
صَنِيْعَةٌ	deed, action
صَوْتٌ	sound, voice, slogan, opinion
قَرْيَةٌ ، قُرًي	village, hamlet
قَائِدٌ	leader
عَامِلٌ ، عُمَّالٌ	worker, employee
غُرُوْرٌ	deceit
غُلاَمٌ	youth
لُؤْمٌ	reproach
لَئِيْمٌ	despised
مَا عَدَا ذَلِكَ	besides that

مَحْفِلٌ	gathering
مَرْءٌ	man
مَقْدُوْرٌ	decreed (against)
مَقْرُوْنٌ	adjacent, near
مَنُوْنٌ	death
مِنْهَاجٌ	way, method
مُنْذُ	since
نَفِيْسَةٌ ، نَفَائِسُ	excellent
وَفَاءٌ	fulfil
هَمٌّ ، هُمُوْمٌ	anxiety, concern

Exercise No. 26

Translate the following sentences concerning a strike.

(1) يَا رَشِيْدُ مَاذَا تَتَعَلَّمُ فِي الْمَدْرَسَةِ؟ يَاعَمِّيْ أَنَا أَتَعَلَّمُ الْعَرَبِيَّ وَالْإِنْكلِيْزِيَّ وَالْحِسَابَ والْجُغْرَافِيَّةَ وَالتَّأْرِيْخَ

(2) سَمِعْتُ أَنَّكَ لاَ تَجْتَهِدُ فِيْ تَحْصِيْلِ الْعِلْمِ وَ تَشْتَغِلُ فِي اللَّعَبِ .

مَنْ أَخْبَرَكُمْ يَا سَيِّدِيْ ، وَكَيْفَ صَدَّقْتُمُ الْمُخْبِرَ ؟

(3) يَا حَبِيْبِيْ أَنَا لاَ أُصَدِّقُهُ لَكِنِّيْ أَنْظُرُكَ مُنْذُ يَوْمَيْنِ مَا ذَهَبْتَ الَي الْمَدْرَسَةِ . نَعَمْ إِنِّيْ لاَ أَذَهَبُ مُنْذُ تَاسِعِ أَغُسْطُسْ لِأَنَّ الطُّلاَّبَ أَضْرَبُوْا عَنِ التَّعَلُّمِ بَلْ هَجَمُوْا عَلَي حُجْرَةِ رَئِيْسِ الْمَدْرَسَةِ وَخَرَّبُوْا بَعْضَ أَسْبَابِ الْحُجْرَةِ فَأَغْلَقَ الْمَدْرَسَةَ .

(4) وَلِمَ أَضْرَبَ الطُّلاَّبُ ؟ لِأَنَّ الْحُكُوْمَةَ قَبَضَتْ عَلَي مِسْتَرْ غَانْدِيْ (Mr. Gandhi) وَمَوْلاَنَا أَبِي الْكَلاَمِ وَكَثِيْرٍ مِنْ زُعَمَاءِ الْجَمْعِيَّةِ الْوَطَنِيَّةِ (اَلْكَانْغَرِيْس) وَحَبَسَتْهُمْ فَأَضْرَبَ الطُّلاَّبُ اِحْتِجَاجًا عَلَي صَنِيْعَةِ الْحُكُوْمَةِ .

(5) صَدَقْتَ يَاعَزِيْزِيْ وَقَرَأْتُ فِي الْجَرَائِدِ أَنَّ عُمَّالَ الْمَصَانِعِ وَالْمَعَامِلِ أَيْضًا أَضْرَبُوْا عَنِ الْعَمَلِ وَاجْتَمَعُوْا لِلْمُظَاهَرَةِ وَالْإِحْتِجَاجِ فَمَنَعَتْهُمُ الشُّرْطَةُ لَكِنْ لَمْ يَمْتَنِعُوْا وَرَشَقَهُمُ الشُّرْطَةُ بَالرَّصَاصَاتِ فَبَعْضُهُمْ مَاتُوْا عَلَي الْحَالِ وَبَعْضُهُمْ جَرِحُوْا . وَهَكَذَا وَقَعَتِ الْوَاقِعَاتُ فِيْ طُوْلِ الْهِنْدِ وَعَرْضِهَا فِيْ مُدُنِهَا وَ فِيْ قُرٰيِهَا وَ فِيْ بَعْضِ الْمَوَاضِعِ قَتَلَ الْمُظَاهِرُوْنَ رِجَالاً مِنَ الشُّرْطَةِ وَاَحْرَقُوْا الْمَحَاكِمَ وَأَتْلَفُوْا الْأَسْلاَكَ التِّلْغِرافِيَّةَ لَكِنْ سَمِعْنَا أَنَّ الْمُسْلِمِيْنَ لَمْ يَشْتَرِكُوْا فِيْ هَذِهِ الْمُظَاهَرَاتِ إِلاَّ قَلِيْلاً.

(6) هَلْ تَعْلَمُ لِمَ قَبَضَتِ الْحُكُوْمَةُ عَلَي زُعَمَاءِ الْكَانْغَرِيْسِ ؟ لِأَنَّهُمْ يَطْلُبُوْنَ الْحُرِّيَّةَ وَالْإِسْتِقْلاَلَ وَقَالُوْا لِلْإِنْجِلِيْزِ أَنْ يَتْرُكُوْا الْهِنْدَ فِيْ أَيْدِيْ الْهِنْدِيِّيْنَ .

(7) فَلِمَاذَا لَمْ يَشْتَرِكِ الْمُسْلِمُوْنَ فِيْ هَذِهِ الْمُظَاهَرَاتِ ؟ لِأَنَّ قَائِدَ جَمْعِيَّةِ الْمُسْلِمِيْنَ مُحَمَّدًا عَلِيًّا جِنَاحَ مَنَعَهُمْ عَنِ الْإِشْتِرَاكِ .

(8) وَلِمَاذَا مَنَعَهُمْ ؟ اَلاَ يُحِبُّ الْمُسْلِمُوْنَ وَ قَائِدُهُمْ الْحُرِّيَّةَ وَالْإِسْتِقْلاَلَ ؟ بَلَي هُمْ يُحِبُّوْنَ الْإِسْتِقْلاَلَ وَكَيْفَ لاَ ؟ مَعَ أَنَّ الْإِجْتِهَادَ لِلْحُرِّيَّةِ وَالْإِسْتِقْلاَلِ فَرِيْضَةٌ عَلَيْهِمْ وَلَكِنَّ الْهُنُوْدَ الَي الْآنَ لَمْ يَتَّفِقُوْا مَعَ مُسْلِمْ لِيْكَ فِيْ مُطَالَبَاتِ الْمُسْلِمِيْنَ وَحُقُوْقِهِمْ.

(9) يَاعَزِيْزِيْ لاَشَكَّ فِيْ أَنَّ الْحُرِّيَّةَ وَاسْتِقْلاَلَ الْوَطَنِ هُمَا أَعَزُّ شَيْئٍ، لاَتُعَادِلُهُمَا نُفُوْسٌ وَلاَنَفَائِسُ لَكِنَّ اسْتِقْلاَلَ الْهِنْدِ لاَيَحْصُلُ مِنْ هَذِهِ الْمُظَاهَرَاتِ بَلْ أَوَّلُ شَرْطِهِ الْإِتِّحَادُ بَيْنَ أَبْنَاءِ الْوَطَنِ هَكَذَا يَقُوْلُ الْإِنْجِلِيْزُ أَيْضًا لِلْهِنْدِيِّيْنَ "كُوْنُوْا مُتَّحِدِيْنَ يَحْصُلُ لَكُمُ اَلْإِسْتِقْلاَلُ" . إِيْ وَاللهِ هَذَا صَحِيْحٌ فَمَا لَنَا أَنْ لاَ نَتَّحِدَ وَ لاَ نَتَّفِقَ . فَإِنَّهُ أَسْهَلُ طَرِيْقٍ لِتَحْصِيْلِ الْإِسْتِقْلاَلِ فَالْوَاجِبُ عَلَي كُلِّ مُحِبِّ الْحُرِّيَّةِ مِنَ الْهُنُوْدِ وَ الْمُسْلِمِيْنَ أَنْ يَجْتَهِدَ كُلَّ الْجُهْدِ

لِلْإِتِّحَادِ حَتَّي يَكُوْنَ صَوْتُ جَمِيْعِ الْأَقْوَامِ صَوْتًا وَاحِدًا "اَلْإِسْتِقْلاَلَ اَلْإِسْتِقْلاَلَ"

(10) أَحْسَنْتَ يَا وَلَدِيْ لَكِنَّ الْهُنُوْدَ وَالْإِنْجِلِيْزَ لَنْ يَتَّفِقُوْا مَعَ الْمُسْلِمِيْنَ الَّذِيْنَ ضَعُفَتْ قُوَّتُهُمْ بِالشِّقَاقِ وَضُعْفِ الْإِيْمَانِ وَسُوْءِ الْأَعْمَالِ . نَعَمْ لاَ يُحِبُّ أَحَدٌ الْإِتِّحَادَ مَعَ الضُّعَفَاءِ أَمَّا إِذَا أَحْسَنُوْا الْأَخْلاَقَ وَالْأَعْمَالَ وَاتَّحَدُوْا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوْصٌ فَيُحِبُّ كُلُّ وَاحِدٍ الإِتِّحَادَ مَعَهُمْ .

(11) فَيَلْزَمُ عَلَي قَائِدِي الْمُسْلِمِيْنَ وَعُلَمَائِهِمْ أَنْ يُسَارِعُوْا أَوَّلاً اِلَي تَحْسِيْنِ أَخْلاَقِ الْمُسْلِمِيْنَ وَالتَّنْظِيْمِ وَ الْإِتِّحَادِ بَيْنَهُمْ عَلَي أَسَاسِ الْإِسْلاَمِ وَالْإِيْمَانِ وَالتَّعَاوُنِ عَلَي الْبِرِّ وَالتَّقْوَي وَالْعَدْلِ وَالْإِحْسَانِ وَالْإِجْتِنَابِ عَنِ الْفِسْقِ وَالْعِصْيَانِ لِيَكُوْنُوْا مِنْ حِزْبِ اللهِ أَلاَ إِنَّ حِزْبَ اللهِ هُمُ الْمُفْلِحُوْنَ . صَدَقَ اللهُ وَ اللهُ لاَ يُخْلِفُ الْمِيْعَادَ يَا عَمِّيْ . إِذَا اتَّحَدَ مُسْلِمُو الْهِنْدِ عَلَي الْأَسَاسِ الْمَذْكُوْرِ (وَلَوْ كَانُوْا مُخْتَلِفِيْنَ فِي الْفُرُوْعِ) كَانُوْا قُوَّةً عَظِيْمَةً فَمَنْ ذَا الَّذِيْ يُخَالِفُ قُوَّةَ مِئَةِ مِلْيُوْنٍ مِنَ الْمُؤْمِنِيْنَ الصَّادِقِيْنَ فَإِنِّيْ أَرْجُوْ أَنَّ يَوْمًا يَتَّحِدُ فِيْهِ الْمُسْلِمُوْنَ يَكُوْنُ يَوْمُ الْإِتِّحَادِ مَعَ جَمِيْعِ إِخْوَانِنَا مِنْ أَبْنَاءِ الْوَطَنِ .

(12) يَالَيْتَنِي رَاَيْتُ ذَلِكَ الْيَوْمَ السَّعِيْدَ فَلاَ شَكَّ فِيْ أَنَّ يَوْمَ الْإِتِّحَادِ هُوَ يَوْمُ الْحُرِّيَّةِ وَالنَّجَاةِ عَنِ الْإِسْتِعْبَادِ . لاَتَقْنَطُوْا مِنْ رَحْمَةِ اللّٰهِ ، عَسَي أَنْ يَكُوْنَ ذَلِكَ الْيَوْمُ قَرِيْبًا .

(13) أَنَا مَسْرُوْرٌ جِدًّا بِفَهْمِكَ وَخِبْرَتِكَ لَكِنْ لاَ تَكُنْ غَافِلاً عَنِ الْعُلُوْمِ وَالْفُنُوْنِ حَتَّي تَكُوْنَ أَهْلاً لِخِدْمَةِ الدِّيْنِ وَ الْوَطَنِ . أَشْكُرُكَ يَا سَيِّدِيْ الْمُحْتَرَمَ قَدْ عَلَّمْتَنِيْ مَا لَمْ أَكُنْ أَعْلَمُ وَفَهَّمْتَنِيْ مَا لَمْ أَكُنْ أَفْهَمُ فَلِلّٰهِ الْحَمْدُ .

(B) Translate the following narrative into English.

حِكَايَةٌ

حُكِيَ أَنَّ عُمَرَابْنَ عَبْدِ الْعَزِيْزِ لَمَّا تَوَلَّي الْخِلاَفَةَ دَخَلَ عَلَيْهِ وُفُوْدُ الْمُهَنِّئِيْنَ مِنْ كُلِّ جِهَةٍ . فَتَقَدَّمَ مِنْ وَفْدِ الْحِجَازِيِّيْنَ لِلْكَلاَمِ غُلاَمٌ صَغِيْرٌ لَمْ تَبْلُغْ سِنُّهُ إِحْدَي عَشْرَةَ سَنَةً . فَقَالَ عُمَرُ ارْجِعْ وَلْيَتَقَدَّمْ مَنْ هُوَ أَسَنُّ فَقَالَ الْغُلاَمُ أَيَّدَ اللّٰهُ أَمِيْرَ الْمُؤْمِنِيْنَ اَلْمَرْءُ بِأَصْغَرَيْهِ قَلْبِهِ وَلِسَانِهِ فَإِذَا مَنَحَ اللّٰهُ الْعَبْدَ لِسَانًا لاَفِظًا وَ قَلْبًا حَافِظًا فَقَدِ اسْتَحَقَّ الْكَلاَمَ وَلَوْ كَانَ الْفَضْلُ بِالسِّنِّ يَا أَمِيْرَ الْمُؤْمِنِيْنَ لَكَانَ فِي الْأُمَّةِ مَنْ هُوَ أَحَقُّ بِمَجْلِسِكَ هَذَا . فَتَعَجَّبَ عُمَرُ مِنْ كَلاَمِهِ وَأَنْشَدَ :

تَعَلَّمْ فَلَيْسَ الْمَرْءُ يُوْلَدُ عَالِمًا وَلَيْسَ أَخُوْ عِلْمٍ كَمَنْ هُوَ جَاهِلٌ

وَإِنَّ كَبِيْرَ الْقَوْمِ لاَعِلْمَ عِنْدَهُ صَغِيْرٌ إِذَا الْتَفَّتْ عَلَيْهِ الْمَحَافِلُ

(C) Translate the following poem into English.

أَشْعَارٌ

إِذَا أَنْتَ أَكْرَمْتَ الْكَرِيْمَ مَلَكْتَهُ وَإِنْ أَنْتَ أَكْرَمْتَ اللَّئِيْمَ تَمَرَّدَا

إِنَّ الْوَفَاءَ عَلَي الْكَرِيْمِ فَرِيْضَةٌ وَاللُّؤْمُ مَقْرُوْنٌ بِذِي الْإِخْلاَفِ

وَتَرَي الْكَرِيْمَ لِمَنْ يُعَاشِرُ مُنْصِفًا وَتَرَي اللَّئِيْمَ مُجَانِبُ الْإِنْصَافِ

خَفِّضْ هُمُوْمَكَ فَالْحَيَاةُ غُرُوْرٌ وَرَحَي الْمَنُوْنِ عَلَي الْأَنَامِ تَدُوْرُ

وَالْمَرْءُ فِيْ دَارِ الْفَنَاءِ مُكَلَّفٌ لاَ قَادِرٌ فِيْهَا وَ لاَ مَقْدُوْرُ

(D) Translate the following letter into English.

مَكْتُوْبٌ مِنَ الْوَلَدِ إِلَي أَبِيْهِ

إِلَي حَضْرَةِ الْوَالِدِ الْمَاجِدِ الْمُحْتَرَمِ

اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

إِنِّيْ كُنْتُ كَتَبْتُ قَبْلَ ثَلاَثَةِ أَشْهُرٍ إِلَي أَخِي الْعَزِيْزِ وَأَخْبَرْتُ أَنِّيْ تَمَّمْتُ الْجُزْءَ الْأَوَّلَ مِنْ كِتَابِ تَسْهِيْلَ الْأَدَبِ وَالْيَوْمَ أُبَشِّرُكُمْ بِأَنِّيْ تَعَلَّمْتُ الْجُزْءَ الثَّانِيْ أَيْضًا فَلِلّهِ الْحَمْدُ وَلَهُ الشُكْرُ .

يَا أَبِيْ الْمُكَرَّمُ أَلْآنَ أَنَا أَفْهَمُ اللِّسَانَ الْعَرَبِيَّ أَكْثَرَ مِنْ مَا كُنْتُ أَفْهَمُهُ قَبْلَ هَذَا . لِأَنِّيْ تَعَلَّمْتُ فِي الْجُزْءِ الثَّانِيْ جَمِيْعَ الْأَبْوَابِ مِنَ الْأَفْعَالِ الثُّلاَثِيَّةِ والرُّبَاعِيَّةِ الْمُجَرَّدَةِ وَالْمَزِيْدَةِ .

وَمَا عَدَا ذَلِكَ حَفِظْتُ كَثِيْرًا مِنَ الْأَلْفَاظِ الْعَرَبِيَّةِ وَتَعَلَّمْتُ جُمْلَةً مِنْ قَوَاعِدِ الصَّرْفِ وَالنَّحْوِ وَ مِنْ تَرَاكِيْبِ الْجُمَلِ الْإِسْمِيَّةِ وَالْفِعْلِيَّةِ .

وَبِحَمْدِ اللهِ إِنِّيْ أَقْدِرُ أَنْ أُتَرْجِمَ كَثِيْرًا مِنَ الْجُمَلاَتِ مِنَ الْعَرَبِيِّ إِلَي الْهِنْدِيِّ وَ مِنَ الْهِنْدِيِّ إِلَي الْعَرَبِيِّ .

وَالْخُلاَصَةُ أَنِّيْ بِفَضْلِ اللهِ تَعَالَي تَعَلَّمْتُ فِيْ سِتَّةِ أَشْهُرٍ مَا لاَ يَتَعَلَّمُ طَلَبَةُ الْمَدَارِسِ الْعَرَبِيَّةِ الرَّائِجَةِ عَلَي الْمِنْهَاجِ الْقَدِيْمِ فِيْ سَنَتَيْنِ . خُصُوْصًا تِلْكَ

الطَّلَبَةُ لاَ يَقْدِرُوْنَ مُطْلَقًا أَنْ يُتَرْجِمُوْا مِنَ الْهِنْدِيِّ إِلَي الْعَرَبِيِّ أَوْ يُكَلِّمُوْا أَوْ يَكْتُبُوْا مَكْتُوْبًا صَغِيْرًا .

وَلَمَّا أَقْرَأُ الْجُزْءَ الثَّالِثَ وَ أَتَعَلَّمُ أَقْسَامَ الْأَفْعَالِ الْغَيْرِ السَّالِمَة يَحْصُلُ لِيْ قُدْرَةٌ مَزِيْدَةٌ عَلَي التَّكَلُّمِ وَالتَّرْجَمَةِ وَإِذَنْ أُرْسِلَ فِيْ كُلِّ أُسْبُوْعٍ مَكْتُوْبًا إِلَي حَضْرَتِكُمْ إِنْ شَاءَ اللهُ تَعَالَي .

وَالسَّلاَمُ عَلَي أُمِّيْ الْمُحْتَرَمَةِ وَأَخَوَاتِيْ وَإِخْوَانِيْ الْمُكَرَّمِيْنَ وَدُمْتُمْ سَالِمِيْنَ.

وَلَدُكُمُ الْخَادِمُ

عَبْدُ الرَّحْمَانِ

Supplement

Some Beneficial Information

(1) The definitions of (علم الصرف) and (علم النحو)

The rules that have been developed for learning to speak correctly are of two types: (1) علم الصرف, (2) علم النحو.

Arabic Morphology (علم الصرف) is that subject in which the rules of recognizing words and their changes are mentioned.

Arabic Grammar (علم النحو) is the subject in which the rules of the mutual relationship of words and the condition of their declension are indicated.

Note 1: You have learnt some of the rules of Arabic Morphology and Grammar in this book. The remaining rules will be explained, if Allāh wills, in the remaining volumes.

(2) Analysis (اَلتَّحْلِيْلُ)

Analysis (تحليل) is to evaluate each word separately in speech. This is of two types: (1) اَلتَّحْلِيْلُ الصَّرْفِيُّ and (2) اَلتَّحْلِيْلُ النَّحْوِيُّ.

Morphologic analyis is evaluation in accordance to the rules of Arabic Morphology while grammatical analysis is evaluation in accordance to the rules of Arabic Grammar.

Grammatical analysis is also called (تَرْكِيْبٌ – to join) because the words are generally joined after an individual analysis.

As far as Morphologic analyis is concerned, you can now evaluate the following matters:

- Firstly, recognize the types of words used in the sentence and which one is a noun, which one a verb and which one a particle. Then with regards to a noun, observe the following factors:

(1) Is the noun definite or indefinite? If it is indefinite, is it a noun or an adjective? If it is definite, to which category does it belong, that is, is it a proper noun, pronoun, etc?

(2) Is it derived or non-derived? If it is derived, what

type of derived noun is it? Is it (اِسْمُ الْفَاعِلِ), (اِسْمُ الْمَفْعُوْلِ), (اِسْمُ الظَّرْفِ), (اِسْمُ الْآلَةِ), (اِسْمُ الصِّفَةِ), (اِسْمُ التَّفْضِيْلِ) or (اِسْمُ الْمُبَالَغَة)?

(3) Determine the amount of root letters. Is it triliteral, quadrilteral or having five radicals? Is it (مجرد) or (مزيد فيه)?

(4) Is it singular, dual or plural? If it is plural, is it a sound plural or a broken plural? If it is a broken plural, on what scale is it?

(5) Is it a masculine word or a feminine word? What is the sign of its being feminine?

(6) Is it fully declinable (معرب) or indeclinable (مـــبني)?

If it is a verb, consider the following factors:

(1) What is the tense? Is it the (الماضي) or (المضارع) tense?

(2) What word-form is it? Is is the third person, second person or first person? Is it masculine or feminine? Is it singular, dual or plural?

(3) Look at the number of root letters. Is it triliteral or quadriliteral? Is it (مجرد) or (مزيد فيه)?

(4) Is it active or passive? Is it transitive or intransitive?

(5) Is it fully declinable (معرب) or indeclinable (مـــبني)?

If the word is a particle, see what kind of particle it is. Is it from among the (حروف جارّة), (حروف الإستفهام), (حروف النفي), (حروف التأكيد), (حروف النداء), (حروف الناصبة للمضارع) or (حروف الجازمة)?

In a grammatical analysis, you can evaluate the following:

(1) Is it a complete compound or incomplete?
(2) If it is an incomplete compound, what type is it? Is it (مركب توصيفي) or (مركب إضافي)?
(3) If it is (مركب توصيفي), which word is the (موصوف) and which word the (صفة)?
(4) If it is (مركب إضافي), which word is the (مضاف) and which word the (مضاف إليه)?
(5) If it is a complete compound, what type is it? Is it (جملة اسمية) or (جملة فعلية)?
(6) If it is (جملة اسمية), which word is the (مبتدا) and which word the (خبر)?
(7) If it is (جملة فعلية), which word is the (فعل). Which word is the (فاعل) or (نائب الفاعل)? Which word is the

(مفعول)?

(8) Look at the (إعراب) of each word. That is, if it is a verb, is it in (حالة الرفع), (حالة النصب) or (حالة الجزم)? If it is a noun, is it in (حالة الرفع), (حالة النصب) or (حالة الجرّ)?

(9) If a noun is (مرفوع), why is it so? Is it because of being the (فاعل) or (نائب الفاعل) or is it because it is the subject or predicate?

(10) If a noun is (منصوب), why is it so? Is it a (مفعول) or a noun succeeding the particle (إِنَّ) or a predicate of the verb (كَانَ)? Or does it indicate the condition of the (فاعل) or (مفعول)?

(11) If a noun is (مجرور), why is it so? Does it appear after a (حرف جرّ) or is it (مضاف إليه)?

(12) Observe the (إعراب) of each word and see what type it is. Does it have (إعراب بالحركة) or (إعراب بالحروف)?

The analysis of several sentences has been mentioned before this. Hereunder a few more sentences are analyzed so that you can in future, analyze simple sentences yourself.

Analysis No.1

The sentence is : (اَلرِّجَالُ قَوَّامُوْنَ عَلَي النِّسَاءِ)

The morphologic analyis will be as follows:

	←
اسم معرّف باللام ، الجمع المكسر ، مذكر ، اسم جامد ، ثلاثي مجرد ، معرب	اَلرِّجَالُ
اسم ، الجمع المذكر السالم ، مشتق ، اسم مبالغة ، ثلاثي مجرد ، معرب	قَوَّامُوْنَ
حرف جرّ ، مبني	عَلَي
اسم معرّف باللام ، جمع مكسر ، واحده امرأة ، مؤنث ، جامد ، ثلاثي مجرد ، معرب	النِّسَاءِ

The grammatical analyis will be as follows:

		←
The (مبتدأ) and the (خبر) together form a (جملة اسمية).	مبتدأ ، مرفوع ، رفعه بالضمة ،	اَلرِّجَالُ
	خبر ، مرفوع ، رفعه ب(ـُوْنَ) ،	قَوَّامُوْنَ

عَلَي	حرف جرّ	متعلق الخبر
النِّسَاءِ	مجرور ، جرّه بالكسرة	

Analysis No.2

The sentence is : (كَتَبَ مَحْمُوْدٌ كِتَابًا طَوِيْلاً إِلَي أَخِيْهِ)

The morphologic analyis will be as follows:

←

كَتَبَ	الفعل الماضي ، صيغته واحد مذكر غائب ، ثلاثي مجرد ، المتعدي ، المبني
مَحْمُوْدٌ	اسم علم ، واحد ، مذكر ، مشتق ، اسم مفعول مِنْ حَمِدَ ، ثلاثي مجرد ، معرب
كِتَابًا	اسم نكرة ، واحد ، مذكر ، مشتق ، ثلاثي مجرد ، معرب
طَوِيْلاً	اسم نكرة ، واحد ، مذكر ، مشتق ، اسم الصفة ، ثلاثي مجرد ، معرب
إِلَي	حرف جرّ، مبني
أَخِيْهِ	أَخٌ= اسم نكرة ، واحد ، مذكر ، جامد ، ثلاثي أصله أَخْوٌ ، معرب هِ=الضمير المجرور المتصل

The grammatical analyis will be as follows:

←

<table>
<tr><td>كَتَبَ</td><td colspan="2">الفعل الماضي المبني علي الفتح</td><td rowspan="6">The (فعل), the (فاعل), the (مفعول) and the (متعلق الفعل) together form a (جملة فعلية).</td></tr>
<tr><td>مَحْمُوْدٌ</td><td colspan="2">فاعل ، مرفوع ، رفعه بالضمة</td></tr>
<tr><td>كِتَابًا</td><td colspan="2">مفعول ، منصوب ، نصبه بالفتحة ، موصوف</td></tr>
<tr><td>طَوِيْلاً</td><td colspan="2">صفة ، منصوب ، نصبه بالفتحة</td></tr>
<tr><td>إِلَي</td><td>حرف جرّ</td><td rowspan="2">متعلق الفعل</td></tr>
<tr><td>أَخِيْهِ</td><td>مجرور ، جرّه بالياء ، مضاف
ه= مضاف اليه</td></tr>
</table>

The End of Volume Two

فلله الحمد

ربنا تقبل منا إنك أنت السميع العليم

و الحمد لله

وصلى الله على النبي الكريم


جميع الحقوق محفوظة